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VOLUME 35—No. 9 SEPTEMBER, 1929

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Pacific School of Religion Berkeley, Calif.

Sacrifice and True Worship

TO BRING out the true meaning of each part of the Sacred Scriptures in its due proportions; to interpret the Bible, not by our own fancies concerning it, but what it says of itself, rightly to divide the word of truth by distinguishing between the essential and the unessential, between the eternal and the temporal, between the letter and the spirit; to strive to put an end to "the unnatural war between faith and reason, between human science and divine"; to confute the manifold and opposite errors which arise contrary to the plain, simple, divine wisdom of the Bible; to confute them by every means in our power, but above all by the surest of all means, by candor, by moderation, by patient and comprehensive study, always making the best and not the worst of those who oppose us, constantly seeking truth even in the midst of error, making the best refutation of error, not by attacking what is false, but by fully stating what is true—this is the noble sacrifice, this is the reasonable sacrifice, which the Christian teacher is pledged to offer to Him who seeks for His true worshipers those who worship Him in spirit and in Truth.—*Arthur Penrhyn Stanley, D.D.*

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William Phillips Hall, President **Frank J. Boyer, Secretary-Treasurer**

THE BIBLE CHAMPION

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Frank J. Boyer, Managing Editor

ASSOCIATE EDITORS
Leander S. Keyser,M.A.,D.D.
David S. Kennedy,D.D.
Philip Mauro, Esq.
A. Z. Conrad,Ph.D.,D.D.
Harold Paul Sloan,D.D.
T. C. Horton

CONTRIBUTING EDITORS
Canon Dyson Hague,D.D.
William Phillips Hall
Walter D. Buchanan,D.D.,LL.D.
George McCready Price, M.A.
L. Franklin Gruber,D.D.,LL.D.
John Roach Straton,D.D.
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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 35 SEPTEMBER, 1929 Number 9

EDITORIAL

Hark! Hear! Heed!

A RECENT article by one of the syndicate writers (a woman) in a daily paper awakened us to a consciousness of the perils which lurk in the columns of the press.

The writer of this particular article was perfectly sure that she had found a solution of the difficulties facing human nature. She was very frank and contrasted the "old methods" as she called them, of the conversion of sinners by faith in Jesus Christ, with the new and much better method which she has discovered.

She writes that in the "old revival days" people "worked themselves up into a state of hysteria," "staggered to the altar" and "thought they were converted." "Of course," she explains, "no one believes that nonsense any more," and goes on to explain the modern method of being "born again."

Her office, she tells us, is a "sort of clearing house for troubled lives. Every day they come by the dozens—broken spirits—stagnant spirits, through which life has not moved in a long time." They come to her, tell their sad stories, and — then — presto! "something happens!" They are "converted!" "Faces brighten, spines straighten, jaws tighten—they are filled with a rushing and fury of faith—*faith in themselves* (!). They walk erect, hope burning in their eyes. *That* is being *born again!*"

The lady is frank enough to confess that this "conversion" does not always last,—an honest statement for which she should be given credit. "The old-fashioned folks," she explains, "called that which stirred the sinner, 'the Holy Ghost,' and rated such 'conversion' as a miracle. But we *moderns* speak of 'glandular reactions,' 'stimulated blood streams' . . . A stimulated blood stream is as mysterious as the Holy Ghost!"

So now we know all about this modern method of being "born again." The lady does not say how much she charges for these mental treatments which produce such marvelous results, but gives us to understand that "crowds come" to her—and go! No names are given of the happy people, nor any testimonies from the joyful hearts of those who are thus lifted from the lowest depths to the highest heights.

What a pity that this wonderful woman had not lived in Paul's day, or in the days of the early fathers, or in the days of Moody, Munhall, Torrey and other evangelists and preachers whom God raised up to tell the old, old story of salvation through the atoning blood of Jesus Christ to thousands upon thousands of men and women, boys and girls, who believed, were "born again," and formed the churches, the Sunday Schools and other spiritual organizations through which to present the Gospel to the unsaved and plead with them to accept Jesus Christ as Saviour and Lord. How pathetic that these men should have been allowed to go on in their ignorance and superstition instead of knowing about this new and improved process of conversion!

How little the editors of secular papers realize how fundamentally wrong these false messages are, and how they become the foundation for the countless cults and clubs which have no place for the Bible,—that Bible which the President kisses when assuming the greatest office now given to any man in the world. On the contrary, such writers make light of the Word of God on which this country was founded, thus helping to destroy the very foundations of our nation.

Let us not for a moment delude ourselves with the belief that this is a matter of small moment. It is a fact that atheistic literature is now circulated everywhere to young and old. It is being passed out to students in universities, colleges, high schools and even in the

grammar schools, and thousands of young men and women, boys and girls, are now reading and disseminating this dastardly, devilish and deadly propaganda, resulting in the formation of "Damned Souls" and similar societies.

Should not love for our country, our children, the souls of young and old, move us to be on our guard? Should we not do our utmost to extend the influence of those publications which are set for the defense of the faith?

Is not the BIBLE CHAMPION in the very forefront of those magazines which have for their object strengthening the faith of the saints, keeping them informed of the wiles and subtle snares of Satan, and inspiring them to work and pray for the salvation of sinners?

Is it not, then, a worth while work for every member of the CHAMPION Family to seek to introduce our magazine—which means so much to us—to at least one other person? Think of the joy it will bring to the homes it reaches, and to your own soul.

Let us not be selfish. The summer is over, it is true, but it is still "seed-sowing-time" in the spiritual world, though the season *may* be short. Therefore, what our hands find to do let us do quickly, lest darkness overtake us.

Hark! Hear! Heed!—*T. C. H.*

Supposition as a Compass and A Guess as a Guide

Luke 2:44, "But supposing him to be in the company they went a day's journey."

Movement Not Progress

NOT all movement is progress. There may be a great deal of activity with no permanent success. The advance of a ship depends quite as much upon its compass as upon its engines. The tourist in an unknown region may cover a vast deal of ground without having made any advance. A correct guide is as indispensable as muscular ability. A merry-go-round is an illustration of motion or movement without progress. The treadmill furnishes abundant opportunity for exercise, but is a poor illustration of progress. Now it is in the nature of error and of evil of every sort that while it is incessantly active, it is inevitably stationary or retrogressive. When one hears the endless round of accusations against Christianity and of opposition to divine truth, objections which have been answered over and over again, cheap and coarse witticisms, which are ever and anon repeated, malicious attacks and violent assaults, which in every decade have their active agents, he can but think of the horse upon the treadmill with his tramp, tramp and tramp upon the same planks, getting nowhere but always going.

There is another kind of movement which is not less unprogressive and unsatisfying. It is that which compels a retracing of steps, because of indifference, ignorance or wilfulness. The narrative before us is one of the very interesting incidents in the life of Christ. He had come with his father and mother to Jerusalem and after the days of the feast, they started again on their homeward journey. They did not concern themselves particularly about Christ. They *assumed* that He would be with them; that He would go where they went. They *supposed* that He was in the company. A large concourse of friends and neighbors assembled and prepared for their homward pilgrimage. They went a full day's journey without any inquiry as to whether Christ was with them. On the baseless and unwise supposition that the very fact of their having begun their homeward journey was sufficient reason for assurance that He would be with them. They were disappointed, disconcerted, exceedingly anxious when they made the discovery that He who was dearest to them was missing. In surprise and consternation they retraced their steps. The entire day's journey was lost. Time and energy were wasted. Effort expended to no purpose. The whole company delayed while they retraced their steps to find Christ.

This historical narrative has its spiritual significance. It was doubtless not alone to give to the world that beautiful utterance of Christ who, when inquired of by His parents why He had not accompanied them, answered: "Wist ye not that I must be about my father's business?" But it was also to emphasize to the minds of all, the importance of certitude in religion, of certainties and assurances in life, of positive knowledge regarding things of supremest imporance. It is an illustration of the folly and superficiality; of the utter unwisdom of resting everlasting issues upon baseless visions upon mere fancies or guesses. The great world

does not fail to appreciate the need of saving grace and of divine guidance. The restlessness of the human heart is noteworthy in its universality. All men everywhere have an instinctive consciousness of their imperfection and need of the invisible and the Eternal; of some great power which will make for righteousness. This power reveals itself as a loving, affectionate Personality.

There is, again, an instinctive response to heaven's appeal. Men, through the development of ignoble passions, because of unwillingness to brook restraint, or to be controlled, do come to the condition and attitude of persistent antagonism to God and His grace. They would fain deny the existence of the Eternal in order that they might prosecute their courses of evil unhindered and unrestrained. They inveigh unhesitatingly against the divine law and against human law. Spiritual and social anarchism have the same root, bear the same fruit, are distinguished by the same characteristics.

George W. Foote, editor of the *London Free-Thinker,* in an address in a convention of Free-Thinkers, in St. Louis, is reported to have said: "I would rather take breakfast with the devil than with a clergyman." There is no accounting for preferences. Probably the most of clergymen (unless he should experience a change of heart) would be perfectly willing he should follow his choice. You may place a swine-herd between a swamp and a palace and they will invariably make for the swamp. But in spite of these more conspicuous and violent expressions of hatred against God's truth and against Jesus Christ, the fact still remains that the great multitudes have no such feeling. People do not want their intelligence insulted by saying to them that they have no need of a Saviour. Any form of religion which denounces the preaching of the cross and ridicules the saving grace of the Lord Jesus Christ is not, never has been, never will be acceptable to the multitudes. Men know that they are sinful and they need salvation. And they have a far profounder admiration for those who faithfully proclaim the truths of God's revelation corresponding so perfectly with human experience and human instinct and human consciousness, than for one who seeks to paliate faults, draw a veil over iniquity and say to a man: "Thou needest not a Saviour."

There is such a thing as gaining our ends and yet not winning. We may become so absorbed and so insistent upon securing a coveted treasure that we will expend all our energy and effort and find we have secured it, it counts for nothing in the great eternity before us. Multitudes prosecute their journey in this life without Christ, because they are so intent upon some coveted object as to forget the importance and necessity of insuring a personal companionship divine. David accomplished his purpose when he set his army in battle array, with Uriah at the forefront of the battle. Uriah was slain, David's army won, but he was not a victor. He was never more completely conquered nor was his energy and that of his people more truly wasted than when he had gone this day's journey without God. Forsaking the principles of right and honor and nobility he found himself under cover of darkness with the prophet of God pointing the finger of rebuke and judgment and saying to him: "Thou art the man."

Whomsoever wins his ends in this world without Christlikeness of conduct, without love as his motive, and righteousness as his principle will find that though he has won his ends, he is not a victor. When Absalom did violence to filial duty, surrounded himself with multitudes, was seemingly upon the highway to a royal eminence, he was preparing himself for the most gigantic failure of his life. There was movement but no progress, and at last he hung beneath the oak, pierced with a dart of a just indignation. He presented to the world for all time the inevitable consequences of *journeying without God.* Such a journey reaches a goal without glory and without grace.

Two things are worthy of your profound and serious concern, the goal and getting there. Let me caution you with all the deep anxiety which appropriately gathers about the word of caution, that every day's journey you advance without Christ is a day lost, and every goal you reach without Christ is graceless, comfortless, useless. In these days when civilization is materialized and the church unfortunately to a greater or less degree secularized, you are in peril of setting your affections upon things of the earth and declining to see first the kingdom of heaven and his righteousness. Nothing can be more fatal to your success and happiness than to adopt a supposition as your compass or trust a guess as a guide.

Presumption, Assumption, Supposition

It is astounding how much of indefiniteness obtains in religion. Men who insist upon certainty everywhere else will seemingly trust their immortal souls upon the strength of a shadow. In nothing else do men act so irrationally as in spiritual things. A man who purchases an estate will never permit himself to pass over his wealth in exchange for it, unless he is sure of

the title. He will insist that this title shall have been approved by the most competent authorities. He will examine it with care, will submit it to the scrutiny of legal counsellors who are experts in this matter and is only content when he is certain that it his own. Yet men journey on in life with the assurance that all that they see and touch is but temporary and transient and that they are to enter upon realities beyond the grave with no possible assurance as to the conditions which will obtain for them there. Knowing full well the desirability and the necessity of divine approbation, they will yet go hence with a guess and a supposition in place of a verity. He who is confident of a clear title to celestial joys, is confident as well, of terrestial protection through divine companionship. The one involves the other. It is the sure companionship of the Lord Jesus Christ as Saviour and Lord and Redeemer that gives certainty regarding the world to come.

I note that in scientific matters, men are anxious and careful in their investigations. They weigh and measure with precision. They apply the severest tests and are only content when they have accuracy. Shall we be less so when matters of interest not to the material body alone are concerned, but when matters which are pertinent to our inner personality, our very soul, are under consideration? It is not enough for the captain of the great Cunarder to suppose that the pilot is in the company when he gives orders for the ship to put out from the port. It will not do for him to take a guess as his guide across the trackless ocean. He must know that the man in whose hands the cargo, crew and passengers are all to place themselves, is ready and competent and capable of performing his duty and that he is present at his place.

A party ascending Mount Blanc, unfamiliar with the way, would be regarded little less than insane who should set out hilariously with their eyes upon its summit, perhaps crowned with the glory of the rising sun and sparkling with millions of diamonds, yet who should take it for granted that the proper guide whom they believed to be necessary, would join them or was accompanying them. Such a tour would end in catastrophe. Precisely this is what men do when they accept a guess as their spiritual guide and a supposition that all will be well, that Christ is perhaps near enough to serve their purposes and proceed to enjoy themselves as best they may in lower relations and prosecute the journey of life in this uncertain chance-like manner.

Were you to travel in a foreign country where suspicion would be likely to make demands upon your identity and the purposes which led you in your travels, you would seek first of all a passport. Nor would you take it from some irresponsible party and assume that it was correct and all right, that your name was written upon its pages, that it would afford you the protection of your government. You would receive it from constituted authorities. You would say: "No supposition, no guess will answer for me now, for my libertly is in peril if I am not properly provided." You would examine it with care, you would scrutinize its pages and satisfy yourself that it was correct and then above all things, make sure you had it in your possession.

It is astounding how ready men are to risk their spiritual interests in the mere fact of a general companionship with those who are religious. "They supposing him to be in the company, went a day's journey." Religion is an intensely personal matter. Every man stands or falls alone before God. There is a last moment when no companionship of life can possibly avail or continue, even. The only guidance, the only companionship possible to a soul in the hour of death is the companionship of Christ Jesus, the Lord in the Eternal Spirit.

The tendency and disposition to *pool issues* in religion is remarkable. You know what a pool is. A number of railroads will make an agreement that all their earnings shall be placed in a common treasury and that according to their relative service they will draw out a percentage. Or certain lines of businessmen will agree to put all their income into a treasury and draw out equally. This is called pooling issues. Now in spiritual things, this very course is adopted. There are not a few who seem to believe that because relatives and friends and associates are right with God and in companionship with Christ, that somehow or other Christ must be with them. Supposing Christ to be in the company, they go forward "a day's journey." Even though he were in the company, that would not be sufficient for one's eternal interests. The personal nature of Christianity requires that the individual soul shall for himself or herself determine the reality of Christ's indwelling,His establishment in the heart, His enthronement in the soul, and though every member of your family is saved, you would be lost if Christ were not with you. Though the entire community in which you may live should be saved by virtue of their trust in Christ, it will not avail an iota for your salvation if Christ be not with you. Your day's journey is

lost, your effort is wasted, if it has not been crystalized about the person of the Lord Jesus Christ.

The chief indictment against Modernism is its dependence for guidance on guesses and suppositions and profesorial conjectures instead of well based and thoroughly accredited authority. Modernism has neither pilot nor anchor that can be trusted. It flounders and drifts, the sport of the winds of ever changing opinions. It vacillates, hesitates, falters and fails. It is discredited by its own chameleon changes, its denials, and inconsistencies. Its drift is steadily and always toward the shoals and sand bars of agnosticism or the craggy promontories of atheism. It weakens faith and in thousands of instances wrecks the soul. The blessed *certitudes of* the Gospel make such a course unintelligent and deplorable. —*A.Z.C.*

"My Father's House"

WHAT did Jesus mean when He spoke of His Father's house as containing many mansions? Did He merely mean that heaven is composed of many places of abode for many people—with the added implication, perhaps, that it contains many grades of glory for many kinds of saints? If so, the meaning would have been the same if He had spoken of heaven instead of His Father's house. There is much truth in such an interpretation, and yet it seems to us that the phrase has a wider meaning than even that. It seems to us in fact that it is synonymous with the universe as a whole, and so inclusive of earth as well as heaven. If we mistake not, Jesus meant to affirm that the house over which His Father rules is much larger and grander than appears to those whose outlook is bound by this world, that this world of sense and time is but one apartment in this house, and, hence, that in going away from His disciples, He was but passing, so to speak, from one apartment of the Father's house to another.

That the phrase, as used by Jesus, had this broader meaning is indicated by the occasion of its utterance. It was to comfort and encourage His disciples that Jesus spoke of His Father's house as containing many mansions. What troubled the disciples was how they would get along without Jesus. We have no reason to suppose that they doubted the immortality of the soul and so thought that death might mean the extinction of Jesus. But they were deeply concerned over what would become of them when the Master was gone. What they needed for their comfort and encouragement was the assurance that His going away did not mean that they would no longer have Him as their friend and helper. Such an assurance may be found in His words if we think of the earth as part of the Father's house. For then the implication would be that no matter where they might be or where Jesus might go, they would all be in the Father's house.

And this, taken in connection with what He had taught them, was fitted to assure them that though their Master was a man like themselves, yet that events would show that He was infinitely more, and that though His physical presence would be removed, yet that in a spiritual but real way they would be able to keep in touch with Him, and while remaining on the earth themselves, find in Him not only their Lord and Saviour, but their friend, their strength, their support, and their comfort.

How comforting must have been the thought that there was to be no severance of that sense of Christ's love and protection they had learned to value so highly. How precious also must have been the thought that in the not distant future they would again see Him face to face, that the friendship they had enjoyed would persist in the invisible realm beyond. This phrase brings before us the thought that wherever Jesus is, and wherever we are, we are all in the Father's house.

This phrase, rightly taken, reminds us that we are even now living in the Father's house. This world is God's world—an organic part of the Father's house. Here Enoch walked with God; here Christ went about doing his Father's will; here, too, we should live as those who are at home with God. It ennobles and exalts life to realize that heaven begins here, that already we are in the Father's house, sustained and protected by him.

It is indeed true that there is much evil here, much with which God's children should have nothing to do. We here touch on what is perhaps the chief difference between this place of abode and the one Jesus has gone to prepare for us. Here there is mingled good and evil, joy and sorrow; but in the abode that awaits us there will be no sin and no sorrow. We, according to his promise, look for a new heaven and a new earth wherein shall dwell righteousness. However, without shutting our eyes to the world's evils we need not forget that living in the Father's house it is our privilege to enjoy its beauties.

Each year reminds us of the transitoriness of human life, and it is well to remember that death involves no absolute break in the soul's life. It is but the passing from one apartment of God's house to another. When we pass through the portals of death we will still be living in the Father's house, and we will enjoy —of course, in an increased measure—that same fellowship with the Father and Son we enjoyed on earth. Beyond the veil we will not live amid conditions absolutely diverse from those that prevail here. Heaven will be as truly home to us as any place we have known.

Finally, let us avail ourselves of the comfort and encouragement to be found in the thought that though Jesus is beyond the veil, He is not only still in the Father's house and One who is present spiritually, but that He is actively interested in our behalf. It was the thought of Jesus as living and reigning and serving rather than the mere thought of a future heaven that, i seems to us, made these words so comforting t the disciples.

We, too, should find our comfort not merel in the thought of a future heaven; we shoul find it even more in the thought of an unsee but ever-present Christ who is actively engage in our behalf. We are not to think of Jesus a One who, having finished His work for us, i no longer active in our behalf. His atonin work is indeed ended, but His divine strengt may still be our support. It is because He ha not forgotten us; because He is still actively en gaged in our behalf that we are able to face wit confidence the struggle against sin within us an around us.

The Christ is still the mightiest of the mighty It is He who rules over us and defends us; an because He lives, we will live also.—*D. S. K.*

The Only Foundation

CHARLES SPURGEON once said that, whether he desired to deliver a sermon or an address or a lecture, he always wanted to base and begin it with a text of Scripture; then he was sure that, if nothing else in his performance was good, the text at least would be good.

We feel the same to be true of this editorial. Therefore we have selected the following text for our starting point: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). The writer of the text was Paul. Note how positive is his assertion. He means that nothing else besides Christ is ever worthy of being *called* a foundation. He would say, "All other ground is sinking sand." Whatever else men may devise and lay down, it makes no foundation on which to build a superstructure of faith and hope of salvation.

In order to be practical, one might dwell, first on the general thought of the importance of foundations. No sensible man would think of building a house or other structure without first laying down a foundation of substantial material. Nor would a prudent business man entertain the idea of building up a commercial system without putting it on a solid basis of real values, with all the possessions of the country as security. The same would be true of a government whose statesmen are truly concerned for the best welfare of the people. Further, a man who desires a first-class educator must lay the foundation in an accurate knowledge of the rudiments of learning. He mus master well, first of all, his spelling, reading writing and arithmatic, for all other discipline are founded on this rudimentary knowledge. One must know arithematic before he attack the problems of algebra. Plane geometry come before spherical geometry, and both kinds o geometry must be mastered before one ca handle trigonometry. And so it is in all branche of learning, the proper foundation must b laid down.

This law being true in the lower realms o physical construction, of fiscal systems, and o academic learning, why should not the same principle hold in the higher sphere of religion? Is not the universe rational and coherent? If we find a law that is fundamental in the lowe realms, it is reasonable to believe that it is fundamental in the higher realms. If not, why not? If a temporal and material building must be erected on a substantial foundation, why not a spiritual habitation that must perdure for eternity?

Yet how inconsistant are many people! They would not think of building a material superstructure on a shabby foundation; but when it comes to matters of religion, almost any kind of a foundation seems to be good enough, no matter how weak and fragile it may be. In these eternal matters they are willing to build on the sand. They will postpone their repentance for many years, even near to the end of life, thinking that a few tears and exclamations at the

...ver will furnish them a passport into eternal ...licity. Ah, what a poor way to treat a good ...nd holy God and to deal with matters of eter...nal import! One would think that people would ...e wise about eternal concerns, even if they are not worldly-wise. They forget the lines of the ...et:

> ...
> Of mortals here below;
> May I its great importance learn,
> Its sovereign virtue know.

Now, it certainly is worth while to consider seriously the foundation of faith and hope pointed out by the inspired apostle in our text: Our Lord Jesus Christ. Here surely is a foundation that is adequate. Christ is both God and man. His humanity potentially includes all humanity. He became the new Federal and Germinal Head of the human race. In His own body on the tree He was able to "taste death for every man." Thus He is not merely a man. He is the universal man. "There is only one mediator between God and man, the man Christ Jesus."

But Christ is also the Second Person of the Godhead conjoined with humanity. Therefore the eternal and infinite God is the foundation on which the true believer bases his faith and hope. It is a foundation as high, broad and deep as infinity and as perduring as eternity. And such a dimensional foundation is necessary for immortal beings such as you and I are: for in all our never-ending existence there must never be a time or a place where our foundation is wanting. Therefore the eternal and infinite God Himself must always and forever be underneath us, upholding us and the cosmos. That is why the Bible says, "Underneath are the everlasting arms." Our faith rests on the Divine Sovereignty, and therefore our security is as abiding as it is sure.

Yet, adequate and satisfying as this divine foundation is, there are many people who seem to prefer substitutes of their own making. For example, some seem to elect their own knowledge and wisdom, and seem to think them ample. Their vast "scholarship" will afford them, they vainly imagine, a sufficient passport into an eternal habitation.

But surely mere human wisdom is not sufficient. It is far too limited to form a foundation for an eternal destiny. We do not know even what matter is, nor what electricity is, nor life nor mind, nor time, nor space, nor eternity, nor infinity. If we do not know what time is, how can we know enough to lay a foundation for a habitation that is to last for eternity? And if we cannot define and grasp the meaning of space, where shall we compass the wisdom to erect a dwelling place in infinity? The right kind of human knowledge is, of course, desirable, and should not be disparaged; but it is not sufficient as a foundation for an eternal destiny, because of its lack of scope and universality.

However, along this line of thought let us turn to Jesus Christ, whom Paul calls the only foundation. Is His knowledge sufficient? Surely it is. As the Incarnate God He knows all about humanity and its needs both by His experience and intuitive divine wisdom; knows all about matter, forces, life, mind, time, space, infinity and eternity. Infinite knowledge, surely will form an adequate basis for an immortal human hope and destiny for all believers.

Again there are people who want to rely upon their own righteousness as the foundation of their hope of an immortal destiny. They are expecting to be saved "by character." Perversely avert going back of the Protestant Reformation to medieval times, they are trying to be saved by works of human merit, instead of by the grace of God through faith in Jesus Christ. And this in spite of Paul's explicit declaration: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works lest any man should boast."

The Scriptures say that "all our righteousnesses are as filthy rags in God's sight." What kind of a foundation for eternal life and destiny would *filthy rags* make? No! human goodness, alloyed and soiled by sin, would make a very poor, weak and insufficient foundation.

But the righteousness of Christ is altogether adequate. By His active obedience He won for us a perfect righteousness and by His passive obedience He made a complete expiation for the sins of the world, and all this merit is imputed—that is, counted over—to us on the simple condition of our accepting it by faith. Thus it forms an adequate foundation for our eternal salvation.

The old Scotch covenanters greatly emphasized *sola gratia*—salvation by grace alone. A minister of that communion was dying. One of his fellow-ministers came to visit him. The visitor said to the dying man, "Well, brother, what are you doing now?" Listen to the dying saints reply: "I am taking all my good works and all my bad works, all my sermons and prayers, all that I ever have been and done, and I am throwing them overboard, and am going to heaven on the plank of free grace!"

We feel like echoing the old Covenanter's reply, only we would not call God's free grace a

"plank." It is a great Cunard steamer, large enough to carry all God's believing children over the tempestuous sea of life into the haven of eternal peace and security.—*L.S.K.*

The Need of the Spiritual Birth

THIS need lies in the very nature of a moral and spiritual economy. This fact may be illustrated in several very simple ways. Let us take the case of Nicodemus, who could not understand what Jesus meant by being "born again" or "born of the Spirit."

Yet Nicodemus was an educated man. We know this because he was a member of the great Jewish Council, known as the Sanhedrin. Jesus also called him a "master in Israel." No doubt he was a graduate of the University of Jerusalem and had sat at the feet of great teachers like Hillel and Gamaliel.

And yet he was sorely puzzled over Jesus' teaching about the new birth, and exclaimed in amazement, "How can a man be born when he is old?" "How can these things be?"

These facts lead us to remark that a man may be possessed of great secular learning; he may be a veritable savant in intellectual culture; and yet he may be only an abcedarian in spiritual lore. Mere intellectual achievement does not and cannot make a man a Christian. One can be made a true disciple of Jesus Christ only through the new birth. "Verily, verily I say unto you," said Jesus to Nicodemus, "except any one be born again, he cannot *see* the kingdom of God."

Some one has put it somewhat poetically, nevertheless truly, in this way: A man might be a great astronomer, so that he could speak learnedly about the suns and planets of the universe and their wonderful movements about one another; and yet he might not be able to find the "Star of Bethlehem." A man might be a great botanist, so that he would be able to name, describe and classify all the members of the vegetable world; and yet he might not be able to discover "the Rose of Sharon and the Lily of the Valley." A man might be a great geologist, so that he would be able to talk learnedly about the rocky strata of the earth's formation and their various fossil remains; and yet he might not be able to take his stand on "the Rock of Ages." Once more, a man might be a great mathematician, so that he would be able to solve all the problems of his recondite science, and yet he might not be able to solve the most paramount of all problems—what it would profit a man to gain the whole world and lose his own soul.

Ah, yes! "The natural man receiveth not the things of the Spirit of God; neither can he know them; for they are spiritually discerned." On must be born again, born of the Spirit, in orde to see the Kingdom of God. Such knowledg does not come by the way of mere intellectua processes, but only by the enlightenment of th Holy Spirit through the Word of God.

Sometimes people are sorely puzzled regardi ing the truth of Christianity. The honest in quirer may put his difficulty in this way: Her is a very learned man, who has investigate widely and who has many academic titles at tached to his name; yet he does not believe tha the Bible is God's Word and that Jesus Christ i the Redeemer of the world. On the other hand here is another man who is equally learned, and has just as many scholastic titles attached to hi name; yet he sincerely accepts the Bible as God' holy and inspired Word and Jesus Christ as the world's Redeemer. "Now," exclaims the trou bled doubter, "where such great doctors dis agree, how am I to decide what is true?"

Our answer is very simple: The man firs named is not an unbeliever because he is so high ly educated intellectually, but because he ha never been born again. And the other man i not a believer in the Bible and Christ because of his great learning, but because he has had the experience of the birth from above. Yes, that and that alone, is what makes the difference be tween the unbeliever and the believer, between the worldling and the true Christian.

And why must every one be born of the Spiri in order to see the Kingdom of God. Perhaps the shortest answer would be, "Because he *must.*" Why must you eat food, drink water and breathe the air in order to live. Simply because you *must.* The necessity lies in the very nature of the natural world. So the need of the new birth lies in the very structure and constitution of an ethical and spiritual economy.

However, we can probe deeper. We must be born again because we were not born right the first time. We were born in sin. Since the fall of Adam, we have lost our spiritual birthright and life. We have inherited our natural depravity from our whole ancestral line. Having been born without the spiritual mind, how, pray, can we become spiritually minded unless the spiritual life is begotten within us. Here the law of biogenesis holds good. There can be no spon-

taneous generation in either the natural or the spiritual realm. Life can come only from antecedent life. Hence if by nature we are "dead in trespasses and sins," as the inspirted apostle teaches, we can be made spiritually alive only by the Spirit of the living God. "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." Hence we see that, from the very nature of the case, every one, although born once according to flesh, must be born again by the power of the Spirit.—*L.S.K.*

What Causes Unbelief

THE following letter is a most significant one. It shows why so many young people in our modern colleges are turned into infidels, and often into arrant atheists. The young lady who writes this intelligent letter is a student in a well-known State university. She was converted to Christianity in one of Dr. Arthur I. Brown's meetings, which was held in the city where the said university is located. If anything proves the baleful results of evolutionary teaching, this letter does. Dr. Brown himself has voluntarily handed us this letter, and given us the privilege of printing it, while the writer of it is willing that her testimony to the regenerating power of Christ should be published:

"Have you ever been in the place where belief in the Bible was impossible and you even doubted the existence of a God? If you have, you can realize the position of a large percentage of the youth of our land—the High School, College and University youth who have been swept off their feet by the false teachings of today.

"I was reared in a Christian home with the average church and Sunday school training, but I did not *know* God and when I entered college I was swept off my feet completely by the teachings of science and philosophy. And I was not unique in this experience. Of all the young people in my little circle (graduate students in a great University) practically all are avowed Atheists and not one believes the Bible. And the tragedy in their lives is appalling. Many times we have gathered around the fire in the evening and during our discussions of science and philosophy come back again and again to the realization of the futility of Life—how pointless and without purpose it was to us. For how can there be a purpose without a God?

"Some of these young people, my friends, have stood and are standing now on the verge of suicide, all because they have no faith or belief in God or a hereafter to hold them steady. When evolution comes in, the Bible goes out and with it Jesus Christ and all hope for the future.

"If ever a class of young people needed God, it is the college youth of today. And they are so hard to reach. They have scientific minds and it must be proved to them scientifically that there *is* a God and that the Bible *is* His Word. But so few are qualified to give this proof. And the avenues of approach are limited.

"Four weeks ago I heard Dr. Arthur I. Brown lecture on the Word of God. No one could have been in a more rebellious, critical or unbelieving frame of mind than I, but I came away fully convinced that there was a God and that the Bible was His Word. As the mental barriers were broken down, God put such conviction on my heart that I couldn't sleep all night or rest at all until with my heart I believed unto salvation and accepted the blood of the Lord Jesus Christ which cleanses from all sin. Oh! the joy and peace and hope this has brought into my life! But with it has come a burden for all these friends of mine who do not believe—who laugh at the Bible and deny God's very existence. And behind them all the University youth of which they are only a part. Surely they are worth saving, and they are worth a sacrifice, if necessary, that they may be saved. It is with them in mind that I write this letter to tell my experience, with the prayer that it will perhaps awaken others to the great need around us and to plead that those of us who have the joy of the Lord in our hearts may stand back of Dr. Brown in his work. God is using him mightily to reach these young people who have been uprooted by the teachings of today. He is a scientist of more than national reputation, and he speaks their language and knows the approach to their hearts and minds. I must remember that if I had not heard his message I would still be wandering in the maze of atheism and unbelief.

"How I pray that we may not be lukewarm but may give of the best that we have to the Master!"

* * *

Support your Church's services by your prayers and presence.

Our Christian Statesmen

FROM an editorial in *The Presbyterian* we copy the following significant statements:

"There is a deeply grounded faith in religion in the minds and hearts of the people of our nation. Though we sometimes tremble over the religious outlook in our land, we are trembling in spite of God's assured and covenanted omnipotence, and in the face of actual facts as they exist around us, if we only would understand.

"As an illustration of the religious standing of our public men in general, it is interesting to note a statement as to the members of last Congress as announced by a reliable agency, the Methodist Board of Temperance. In the House, with 436 members, and in the Senate, with 96, it was found that 392 in the House were members of some church and 83 were in the Senate, the facts not being discoverable in some cases. Only 45 in all were reported as without religious affiliation, and nearly all of these were members in some fraternity which demands at least an expression of belief in God's existence.

"In the House were 90 Methodists, 63 Presbyterians, 57 Episcopalians, 48 Baptists, 32 Congregationalists, 21 Disciples, 17 Lutherans, 32 Roman Catholics, 8 Hebrews, and 17 others in different denominations. In the Senate there were 27 Methodists, 11 Presbyterians, 22 Episcopalians, 5 Baptists, 6 Congregationalists, 1 Disciple, 2 Lutherans, 4 Roman Catholics, and 5 in other denominations.

While there are many persons in our nation who are not members of any of our churches, so that there is a great and constant call for evangelizing efforts on the part of Christian people, it is a fact that the great majority of the men who aspire to prominence in official positions are known to be on the side of religion. In the first place, those who have the ambition to come to places of such solemn responsibility are usually men of high religious character. In the second place, those who are not in line with religion and religious principles cannot get a vote of confidence from the people.

The Reasonableness of Christian Faith

THE Bible has much to say about faith. Indeed, it might well be called a "great faith-book." Any number of tests on faith in both the Old and New Testaments could be cited by persons acquainted with the Bible.

We have always found, during a somewhat long life of study and experience, that, when a thing is greatly emphasized by the Old Book, it is a matter of vast consequence, lying in the very structure and constitution of the universe. So faith must be something fundamental in the very nature of things.

The Bible goes so far as to say that "without faith it is impossible to please God" (Heb. 11: 6). Well may we ask why this is so. Why is faith pleasing to God and unbelief displeasing to Him? The answer is very simple. Let us note.

If there is a God—and surely the universe implies and demands a God—He must be an *honest* God. Then as an honest God, he surely wants to be trusted, and must be grieved and displeased when His creatures distrust Him. You and I, being sincere men, desire the confidence of our fellowmen; and the honester we are, the more it hurts us when any person calls our probity in question. So, reasoning by analogy, it must be in our relation to God, the Creator of our being the holy One who calls Himself our heavenly Father.

Our reasoning may be carried still further. God looks upon the heart. When He does that, it is reasonable to believe that He is not indifferent as to its actual status. You cannot conceive of God saying, "It makes no difference to me what people think, or what the inner state of the mind is, just so their outer lives are correct." That would make God as shallow as are some of the liberalists today. Therefore, when He looks down into men's hearts, and sees that they trust and love Him, He must be pleased. Thus faith in God is a most rational act of the human soul.

Again, men, being finite and dependent beings, must trust something. They surely are not sufficient unto themselves. What are they going to trust? The vast, insensate machine of the material universe rushing onward, unguided by intelligence? Why, the atheist would not ride in an automobile for two minutes if a competent intelligence were not at the wheel. The big machine of the universe is a most fearsome thing without God, without a Supreme Power and Intelligence to uphold and direct it.

Therefore to go back of the machine, and

trust the ultimate and eternal Reality, that is, the personal, all-wise and all-powerful God, is a most rational act of the human soul. To put one's trust in finite and mutable things is to live an unstable life. The only way to stabilize life and character is to put one's trust in the immutable God, who is "from everlasting to everlasting," "the same yesterday, today, and forever more."

But our faith should not be mere theistic faith, for mere natural theism does not reveal God with sufficient clarity. After all, the only doctrine of God which is adequate and satisfactory is that revealed and interpreted by Jesus Christ, the Incarnate God. He is "the way, the truth and the life." "No man cometh unto the Father but by Me," He declared.

Now, why is Christian faith so reasonable an act of the human soul? Many reasons might be given, but the experiential and practical reasons are the only ones that need be presented here. Hundreds of thousands of people will bear testimony that, when they accepted Christ as the God-man, as the Redeemer of the world, they received in their consciousness the assurance of truth, pardon and salvation. One who has never had such an experience is not competent to pronounce a judgment upon it.

The practical results of faith in Christ are most assuring, proving its reasonable character. Ever does it transform the life; ever does it prove itself ethically and spiritually salutary. Call the roll of the twice-born men and see how they have been changed from an evil life to a good life—Paul, Justin Martyr, Augustine, Luther, John Bunyan, John Newton, Rowland Hill, Chinese Gordon, Adoniram Judson, Jerry McAuley, and many, many more, constituting "a great cloud of witnesses." Here is concrete proof, multiplied over and over again, of the reasonable character of Christian faith.—*L.S.K.*

* * *

Notes and Comments

A Motto for Writers and Speakers.

The motto is somewhat alliterative: Be simple without being shallow; clear without being callow. Besides, it has the merit of rhyme, although it is not intended as poetry. There are people, as you know, who are perfectly lucid in what they say, but they are commonplace. They say "the same old thing in the same old way." They never plow beneath the surface. They are utterly guiltless of expressing a new thought or an old one in a new way.

Venturing to Give a Word of Advice.

The writer, conscious of his own faults, is very shy about giving advice to public speakers. Yet he will take his life in his hands, as it were, and venture to say that he does not believe that speakers add anything to the effectiveness of their speech by juking their bodies and bending over the desk or pulpit before them and leaning their chins on their hands. Really the best speakers are those who hold their bodies erect, expand their lungs, and do not move around too much, and especially do not treat their audiences in too familiar a way. It also spoils an address somewhat for a speaker to turn around and speak to the people on the platform behind him, as if he were demanding their sanction to what he says before the whole crowd. More than that, to turn around that way is very likely to prevent the people in the audience from understanding everything that is said. These bits of advice are given for what they are worth, and no charge is made for them.

Quoting Liberal Authors.

In a previous number of this journal we spoke of the compromising effect it produces for an evangelical speaker to quote statements, however true, from liberalistic sources. Recently we heard an excellent address in which three notable liberalists were quoted approvingly. Their names were mentioned, and they were quoted without explanation as to their general attitude toward historic Christianity. No objection could be made to what they said, for you can quote something that you believe from almost any author, if you do not give us larger context. But what is the effect when such quotations are made? The hearer gets the impression that the speaker approves of the general position of the liberalists, or he would not quote them without some kind of qualification. Besides, any man who reads the liberalists extensively and does not read books on the conservative side, will soon fall into the habit of using the modernistic lingo, and thus discerning people will get the impression that he is tinctured with that kind of doctrine.

Who were Persecuted?

Unbelievers and fake scientists often ring the changes on the fact that a few scientists have been persecuted by the church. But, mark you, they preserve a profound silence about the thousands upon thousands of Christians who have been and who still are being persecuted. Anent this matter, we quote from a contribution to the *Western Recorder,* who says of the Waldenses of the twelfth century that they were "a most

remarkable group of Christians." Of Christians, mark you! Then he adds: "The Catholics persecuted them most severely and relentlessly for many years; but they remained true to their doctrine, and many thousands of them suffered martyrdom." How paltry is the number of scientists who have ever suffered any degree of persecution compared with the vast number of Christians who have had to endure the most terrible kind of torture! And it is also a fact that many scientists, when they have been opposed, have whimpered about it as if that were persecuted. Yes, if they cannot have their own way without any criticism, they are "persecuted"! Save the word!

Those Heroic Waldenses.

The writer from whom we have quoted in the preceding note says of the Waldenses: "They not only had the courage of their convictions, but they had the courage to have convictions." That means that they were not fence-riders. The writer quotes in full their confession of faith, which is dated 1120 A. D. It is a really remarkable creed, including practically all the fundamental doctrines of Christianity, including the Trinity, the eternal sonship of Christ, His incarnation, His virgin birth, the expiation He wrought on Calvary, His resurrection from the dead, etc. They pointedly rejected the errors of Catholicism, especially the worship of Mary and the adoration of the saints. They accepted only two sacraments, those of baptism and the Lord's supper. The Canonical Scriptures were received by them as fully inspired, but they did not so regard the Apocrypha, although they esteemed it for its instructional value.

Bibles at West Point.

The following interesting item is sent us by the American Tract Society, 7 West 45th Street, New York:

Rev. William H. Matthews, D.D., General Secretary of the American Tract Society, was present at the chapel service at West Point, Sunday, June the 2nd, and made the fifty-sixth annual distribution of Bibles to the graduating class in the name of the American Tract Society. Bibles are also given annually to the Freshman Class for their study in English. The society has been enabled to render this service through a fund provided by a friend of long standing.

Another Cadmanism.

In a personal letter, as reported in the Southern Churchman, Dr. S. Parkes Cadman had this to say about the attitude of Christians to the Jews: "I have come to the conclusion that it is not a fraternal or profitable matter to engage in controversy about these two great Biblical religions, or to endeavor to induce those who devoutly follow the faith of the Old Testament to transfer to our faith." We are wondering whether such a statement by the arch-modernist agrees with the declaration of our Lord, who said: "I am the way and the truth and the life: no man cometh unto the Father but by me." He does not agree with Paul who called Christ "the wisdom of God and the power of God."

The Atheists should Note This.

An acute recent writer puts the case for theism in this way: "To endeavor to explain the world apart from God is to place a great strain upon one's credulity. The beliefs of unbelief are far more credulous than those of belief. It is like standing on one's head to look at the world. Everything becomes upside down in comparison with our usual judgments. The intelligible is derived from the unintelligent; the feeling is derived from the unfeeling; the purposeful is derived from the unpurposeful." We hope the Four A's will note and appreciate the *cul de sac* into which they are driven by their own hypothesis of atheism. Nothing in the world can be rationally explained without God.

The Cessation of Miracles.

Of course, miracles still occur, for God is still master of the machine and has not been caught and rendered helpless in its mechanism. However, as a rule, the laws inherent in the universe prevail. Miracles have occurred to establish certain principles in the world, and then they have ceased—at least, in their original form. And this is just as it should be. The writer above quoted says some useful things along this line: "We should indeed be in a mess if God were, to any great degree, constantly breaking in upon the law and order that He Himself has created. If fire did not usually burn, and if water were not commonly wet, if things did not in the main retain their properties, the world would simply become utterly untrustworthy, man could depend on nothing, and would be bewildered and lost."

As to Seeking and Finding.

We refer to seeking and finding God. Our Lord said, "Seek and ye shall find." There is a telling Scotch adage which says, "Where twa are seeking there must be a finding." That means, as Mr. Moody was wont to say, "A seeking Saviour and a seeking sinner will soon find each other." So it is seeking and finding God in a true Christian experience. Some one has put it in this wise: "If with all your hearts ye truly seek Him, ye shall ever surely find Him." The atheist does not find God because he does not seek Him, or because he seeks Him in the wrong way.

Using the Right Word.

Dr. Victor I. Masters, editor of that staunch Baptist journal, *Western Recorder,* Louisville, Ky., knows how to call things—and folks, too—by their right names. He says: "The heart of the new and popular apostate religion known as Modernism is its rejection of the Bible as inspired and authoritative and in particular of the Christ as the propitiation for the sins of men. It will be seen, therefore, that the religious philosophy called Modernism is not a heresy; it is an apostasy." That is severe, but who will say it is not deserved?

The Bishops' Message.

The message of the Bishops of the Methodist Church South, intended for the Quadrennial Conference, certainly has the right ring. It emphasizes the need of preaching the doctrine of sin and its ruinous consequences, and thus begetting conviction and heartfelt repentance before God. This leads to the need of a divine Saviour in order that sin may be forgiven and the sinner saved from condemnation and death. It calls Christ "the Lamb of God, the only, the all-sufficient Saviour from the guilt and power of sin." These are good words. We do not wonder at these true evangelical statements when we see that Bishop Warren A. Candler heads the list of signers, and is followed by Bishops Du Bose and Cannon. Perhaps they composed the message and the others could not help signing it, because they knew it was the Biblical and Methodist doctrine. Yet we marvel to see the name of such a liberalist as Bishop Edwin D. Mouzon attached to this evangelical document. What does it mean?

The Future of the Race.

Will the human race continue to make progress, or will it gradually decline and pass out of existence? That seems to be a hard question for the evolutionists. One of the best of them has recently given his views on the problem in a long article in the New York *Times.* We refer to Ales Hrdlicka. For the most part he thinks the race will go on to better things through the growing knowledge of science. Still, he treads softly and cautiously. There is a large "debit side." Many abnormal factors arise as man progresses. Dr. Hrdlicka gives quite a list of them. Among them is the fact that "the torch bearers" have few children, while "the lower strata" breed prolifically. But, after all, there is the hope that progress will be universal. Even "the masses" may be lifted to a higher state. All this fearfulness, timidity and uncertainty on the part of the leading evolutionists is significant. It proves how dubious their theory is—how lacking in solid foundational material and fact. In contrast, reflect on the sure promises of Holy Writ regarding the better day that is coming—the day when "the blessed hope" is transformed into realization.

Sola Gratia.

By grace alone! What! Can we do nothing to merit salvation? Are we absolutely helpless in saving ourselves so far as human desert is concerned? Yes, that is the Biblical doctrine. "Having done all, ye are unprofitable servants;" "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." *Sola gratia!* But are good works and a good life of no account in God's sight? Yes, indeed—but only when they are the result of love and gratitude to God for salvation freely bestowed by divine grace. Otherwise they are motivated by selfishness and pride, and hence cannot be acceptable to God, who looks upon the heart.

More About Sola Gratia.

What is the "whyness" of it all? There is more than one "whyness" for the doctrine of *sola gratia.* First, if we are "dead in the trespasses and sins" by nature and conduct, it is impossible for us to do anything to save ourselves from that condition. A physically dead man cannot give himself life. If ever he is made alive, his life must come from a source outside of himself. Spiritual death is much worse than physical death, because the former connotes guilt. Moreover, while a man is an unsaved sinner, he continues to sin, and so is in a helpless state so far as saving himself is concerned. And, besides, no sinner can forgive his own sins. Hence it follows, as the conclusion from the major and minor premises, that no man can pardon and save himself. *Sola gratia* is the true doctrine.

Salvation and Good Works.

What is their relation? It is a vital one. But it does not mean that our good works save us or merit our salvation. Indeed, we are incapable of truly good works until we are saved. Well has it been said, "We do not work in order to be saved, but because we *are* saved." The correct motto is, "Saved to serve," not the reverse, *"Serve to be saved."* Good works are the evidence and fruitage of salvation by divine grace. "The fruits of the Spirit" are all the Christian virtues. A tree must first have life,

and the right kind of life, before it will bear fruit and the right kind of fruit. Truly good works flow from gratitude to God. They are pleasing to God, not because they are a ground of merit, but because they are properly motivated in love to Him for His goodness and grace.

The Sin of Destroying Faith.

Within the last few months the writer has had tangible and distressing evidence that many students in our universities are suffering an eclipse of faith through the negative teaching of their professors. The young student, however well reared in the Christian faith, is practically helpless in the hands of his supposedly erudite professors, who scoff again and again at the Bible and certain tenets of the Christian religion. When has he had an opportunity to study thoroughly the evidences of Christianity? Moreover, in the class room, where the lecture method is mostly employed, the student has little opportunity to speak out and assert himself or even to ask questions. The professor has the floor, and makes the most of his advantage. A student who opposes him is likely to make himself *persona non grata* to him (the professor), and may be covered with ridicule because of his (the student's) "reactionary" or "grandfatherly" views.

The Harm of Undermining Faith.

Of course, the skeptic may think that no ill, but rather good, may come from eliminated faith in "old superstitions" from the minds of young people. And, indeed, if that were the actual result, we surely would agree that release from error would be beneficial. But the question is, "Is the Bible a book of superstition and error?" Have it and the conception of the universe it inculcates been proven erroneous? Is it likely that a Book which teaches such lofty ethics and such uplifting doctrine, and which has been the means of transforming so many lives and saving so many people from sin and sorrow—is it likely, we ask in all conscience, that such a Book is one of myths and superstition and crude error? How many people have been saved from sin and despondency by infidelity and agnosticism? Oh! you skeptical teachers, it would be far wiser and better for you to "go slow" in your effort to destroy the faith of the youth of our land in the teaching of the Bible.

Whence All Things?

If teachers destroy faith in the Biblical conception of the universe, how are they going to answer the question at the head of this paragraph? The Christian believer holds what the Bible teaches regarding the origin of the universe: "In the beginning God created the heavens and the earth;" and, believing that, he feels secure; for then the universe has a Supreme Intelligence and Power to pilot it to its highest purpose and destiny. But what view is the skeptic going to propose as a substitute for this assuring, rational and comforting Biblical doctrine of the origin of this wonderful cosmos? How will it help any to say, "We don't know anything about it"? Depend upon it, dear reader, that agnosticism is a bar sinister. It is destructive, not constructive.

Why Are We Here?

On this vital matter the Biblical teaching is as explicit as it is satisfying. One might sum it all up in one brief sentence: We are here to love, trust and serve God, do good to our fellowmen, and prepare for something better in the life to come. Does not that make life worth while? What higher incentive to upright living can be conceived of? But suppose you should destroy belief in this Biblical teaching—what then? "Why are we here?" Sir Arthur Keith, the rationalist and evolutionist, calls that question the great unsolved riddle. He does not know whether it will ever be solved. Just ponder it for a moment—what a poor substitute is such agnosticism for the inspiring doctrine of the Bible! If you feel tempted, therefore, to destroy faith in the Bible, stop and think, and let your motto be, "Better not!"

And Whither Bound?

As regards this paramount issue, the Bible gives forth no uncertain sound. It opens up and throws wide ajar the gateway of an immortal futurity. Scores of inspiring passages might be quoted. We cite but one: "Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3, 4). Can you think of anything better than that in answer to the question, "Whither bound?" What has agnosticism to offer in its stead? Nothing! Agnosticism is the philosophy of "I don't know," and yet, strangely enough, its votaries "keep on talking!" Yes, it is a bar sinister.

A Word to the Student.

Our word of caution to the student is this:

Be not too ready to give up your faith in the old religion of your fathers—"the faith once for all delivered." If you go to the college or university, and some of your professors or fellow-students cast jibes at the Bible and Christianity, just hold your mind steady for the time being and wait and see whether they have anything better to offer you than the teaching of the Bible—anything more rational and scientific and satisfying as to the origin, purpose and destiny of the universe and the human family. Just hold your soul in equipoise and "be not tossed about by every wind of doctrine and every sleight of men." You will soon find that the scoffers, whether lightsome students or learned professors, are experts at destruction, but neophytes at construction. Do not let them tear down your house until you are sure they have erected one for you that is better.

The Reality of Christian Experience.

That well-known unbeliever, Mr. Haldeman-Julius, in a recent article in reply to Professor Eddington, of Cambridge University, scoffs at the idea of Christian experience, and treats it as if it were mere delusion. But such an assertion proves nothing. How can it be a mere delusion when one receives clearly a sense of pardon, truth and salvation, a consciousness of the Holy Spirit's witness in the soul? If such holy and joy-giving experiences are a delusion, it would be well if the whole human race were blessed with a similar delusion. Think of all the good and great men of Christian history, and is it conceivable that they have been under hallucination when they have testified that they were born again and had passed from darkness into light?

The Names of God.

In an excellent extension course of a Bible seminary we find the following statements regarding the names of God in Genesis I and II: "Lord God (Jehovah Elohim) is the name of the Deity throughout Chapter II, after verse 3. The name Jehovah indicates more the covenant relation of God, while Elohim refers more to His Creatorship. In Chapter I He is seen in His relation to the universe; in Chapter II in His relation to man especially." Thus we see a sufficient reason for the different names applied to Deity without having to resort to the documentary theory of the radical critics.

Do They Need Each Other?

A friend and reader of the CHAMPION writes us that he attended a meeting at which Dr. E. Stanley Jones was a speaker. In his address Dr. Jones said: "The Fundamentalists need the Modernists and the Modernists need the Fundamentalists." After the meeting our correspondent stepped up to Dr. Jones and asked him what kind of Modernists were needed by the Fundamentalists. Dr. Jones hesitated a moment as if embarrassed, and then said: "There must be no compromise!" That was a direct contradiction of what he had said in his address. This proves how people fail to think clearly on the greatest and most vital issue of our day.

Why They do not Need Each Other.

Anent the subject discussed in the preceding paragraph, we should like to know on what ground it can be said that Fundamentalists and Modernists need each other. The former accept the virgin birth of Christ, as the Scriptures clearly and abundantly teach; the Modernists—at least, many of them—reject that doctrine. Will somebody show us how and why the Fundamentalists need the Modernists in this case? The same may be said of the other basic doctrines. How can it be that the Fundamentalists have need of people who expressly reject the doctrines they accept and regard as fundamental? Does a man who believes in the resurrection of Christ need the man who does not believe in His resurrection? In what way does he need such an opponent? The fact is, he does not need him. He would be better off without him.

* * *

Wayside Gleanings

We deeply appreciate these kind words by Dr. Meek, editor of *The Southern Methodist*: "Dr. Leander S. Keyser, of the Hamma Divinity School, Wittenberg College, Springfield, O., has been kept busy meeting engagements this summer. He recently delivered a series of addresses at the Los Angeles Bible Institute and the Mt. Hermon Association in California, and from July 10 to 27 he was one of the instructors in the School of Theology at Winona Lake, Indiana. No man in the country is doing more to maintain the evangelical Christian faith than is this brilliant Lutheran scholar."

Red Cross relief work of record goes back 47 years to Mississippi flood of 1882. The record from then on is one of large results from small resources in funds. This service provides emergency relief and rehabilitation to ameliorate the sufferings and supply the needs of individuals overwhelmed by flood, tornado, fire

and other disasters. The 16,220 Chapters and Branches in the United States are responsible for taking immediate steps following disasters to meet the needs of the disaster sufferers by providing necessary food, clothing, shelter, medical aid and other forms of relief. They are organized and prepared in advance to discharge this responsibility at a moment's notice. Therefore the Red Cross is always "on the ground." The entire control management and administration of the affairs of the American National Red Cross are vested in the Central Committee by the provisions of the Congressional Charter.

A fact-finding committee studying the churches in New Hampshire recommends as a standard that there should not be more than one Protestant church to every 1,000 of the population and that the denominations co-operate with a view to limiting the number of churches to that standard.

Catholics in Italy number about 35,000,000; Protestants, more than 150,000, mostly Waldensians.

It is stated to have been on April 19 (or April 25), 1529, that the word "Protestant" was born as the term is applied to all the non-Catholic Christians of Europe, and in the city of its birth—Speyer (or Spires) in Bavaria, Germany—there is now a beautiful church dedicated in the last generation in commemoration of the event.

Expenditures for education in the United States increased from $781,707,000 in 1913-'14 to approximately $2,744,000,000 in 1925-'26, according to a nation-wide survey made by the National Bureau of Economic Research.

Dr. Malcolm James McLeod preached the sermon at the recent commencement of Princeton Seminary. If he is correctly quoted he said that he believed that creeds should be "rewritten every few years." Creeds would include all creeds. We are inclined to think that such creeds as he evidently had in mind really needed rewriting every "few years"—most likely sooner!

Mr. James Newbegin Jarvie, of Mt. Clair, N. J., who died on June 21, donated in his will $3,000,000 to the National Board of Missions of the Northern Presbyterian Church, and $250,000 to its Board of Foreign Missions.

The total number of students in the colleges and universities in the United States is reported to be 1,000,000—about 40,000 more than in similar institutions in all other parts of the world. The world at large has an attendance of 9,700,000 pupils in high school grades, and of this number almost half are in the United States.

In co-operation with President Portes Gil's movement to diminish drinking in Mexico, the public school teachers of that country are organizing anti-alcohol leagues among the people of their communities and promoting sports activities among them to take their minds from strong drink. Dr. Aquillino Villanueva, secretary of public health, has arranged importation of films showing the "evils of the drink habit." These pictures will be displayed to the public free. Every state in Mexico, except Sonora, where the Federal forces have not won complete control, has indorsed the plan for temperance and total abstinence.

In forty-three of the 114 leading denominational groups in the United States women are ordained to the full work of the ministry.

Bishop James Cannon, Jr., issued the following statement, which may interest our readers: "Since the statement which I issued on June 21st indicating the source and the purpose of the publication by the press of my personal business transactions, there have been almost daily attacks by hostile newspapers distorting and misrepresenting the testimony taken in the bankruptcy proceedings in New York City. I desire the Church to know that I shall at the proper time ask for full investigation of all charges brought against me, even though instigated by enemies and distorted and misrepresented by a hostile wet press. Friends conferred with think it unwise to ask for such Church action until the completion of the bankruptcy proceedings and the trial of the bankrupt brokerage firm in the United States courts, which I understand will be carried through as expeditiously as possible. In the meantime, I simply state to my brethren that I have not violated any civil or moral law."

Students of the Baptist institute, New Orleans, engaged in student evangelism, led 716 people to profess conversion in twenty-five weeks.

The diocese of Massachusetts voted to increase the salary of Bishop Slattery by $2,000 a year. He refused to accept the increase.

The Lutheran Church with 81,023,180 adherents is the largest Protestant body in the world, according to statistics published in *Das Evangelische Deutschland*. Next come the Methodists with 28,287,207 members, and the

other denominations follow in this order: Anglicans, Baptists, Presbyterians and Congregationalists. The total strength is 174,837,327.

The Duke of York, second son of King George, was made Lord High Commissioner of the Church of Scotland, an appointment that received approval from the throne. It is the first time that a member of the royal family has held this ancient office dating from 1560.

A news item that has eluded general notice is the announcement that Russia has abolished Sunday.

The next World Convention of Lutherans will be held, six years hence, in Chicago.

Bishop Horace M. Du Bose, of the Methodist Episcopal Church, South, in a sermon in the auditorium at Ocean Grove, N. J., to an audience of 6,000, said, most emphatically: "Any preacher who will repeat the creed as we all did this morning, and then next day deny the virgin birth of Christ, is a liar."

Dr. William Mayo, of the Mayo Clinic, Rochester, Minn., speaking recently at the annual breakfast of the National Temperance League, declared: "The great middle class in America is no longer drinking. The class at the top and the dregs at the bottom are still at it. The saloon is gone and no one wants it back. Liquor is scarce and what there is is not safe."

Representatives of four large Presbyteries met in Philadelphia on July 18 to consider the founding of a new theological seminary. The group included former directors and professors and students of Princeton Seminary, as well as ministers and elders. The reason for calling the meeting and its purpose were both made clear in the following resolution, which was unanimously adopted: "Being convinced that the action of the General Assembly of 1929, establishing a new Board of Control for Princeton Theological Seminary, will inevitably make the institution conform to the present doctrinal drift of the church and so desert the distinctive doctrinal position which it is bound by the most solemn trust obligations to maintain, we believe that immediate steps should be taken for the establishment of a new theological seminary which will continue the policy of unswerving loyalty to the Word of God and to the Westminster Standards for which Princeton Seminary has been so long and so honorably known." Professor J. Gresham Machen, of Princeton, who made the opening address, said that in order to conserve the present sound evangelical Presbyterian forces "we must have at least one sound source of ministerial supply." Professor Machen and Professor Robert Dick Wilson, of Princeton, who also spoke, both felt that the new seminary ought to be opened this fall to meet the urgent call for such a school that has come from a large number of Princeton students. It was estimated that $50,000 will be needed the first year, and $22,000 was immediately pledged at the meeting in Philadelphia. The chairman was authorized to appoint an organizing committee of fifteen, with Professors Wilson, Machen, and Oswald T. Allis, also of Princeton, as advisory members, to select classrooms, dormitories, and an administration office. Roland K. Armes, 1237 Commercial Trust Building, Philadelphia, was appointed as acting secretary.

The total number of inhabitants of the Holy Land is 794,517, according to a report published recently in *The Palestine Weekly*. Of these 557,649 are Moslems, 149,555 are Jews, 78,463 are Christians, and 8,850 are unclassified as to religion.

Mrs. Mabel Walker Willebrandt, former United States Assistant Attorney-General, commenting on the speech delivered to the North-East Ohio Conference, for which she was severely criticized, says: "The simple truth is that over my own written protest I was urged by the Republican National Committee in two telegrams (which now repose in my files) to make that speech. The week before it was delivered, every word of it was carefully edited by James Francis Burke, a Catholic, and counsel of the Republican National Committee. He did this at committee headquarters. The Democratic candidate's attack on me may have turned out to be doubtful wisdom politically, but it was just a part of political combat and not unfair. However, the anti-prohibitionists in my own party were both unwise and unfair. For they made common cause with Governor Smith, when he attacked me, shouting eagerly in effect "Atta boy, Al!" When wet eastern Republicans started bombing me as a "free lance" and an "embarrassment" to the party, I had to choose whether to disclose the telegrams and actually embarrass the committee, or keep still and take punishment. It seemed to me that good sportsmanship dictated the latter course."

Magistrate Ewald, of the New York Traffic Court, says that a sentence of one year in prison and a $500 fine will hereafter be given to all automobile drivers convicted of driving while

intoxicated, characterizing them as "worse than men with machine guns."

Dr. Henry Sloane Coffin says that there are abundant signs that a new interest has loomed above the horizon and will soon hold the central place in the attention of religious leaders—that interest is public worship.

Mussolini claims to have closed 27,000 saloons in five years, and if given time he will close all of them. The quantity of proof whiskey consumed in Scotland in the past fiscal year was 407,000 gallons less than in the preceding year.

THE ARENA

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

Its Wonderful Structure

THEY tell us that every piece of rope in the British Navy has a red thread running through it, so that if anybody helps himself to a piece of it he knows and everybody who knows him knows that he is a violator of the eighth commandment. And do you know that something like that is true of the Bible?

We have already seen four reasons why this Book is the very Word of God, and I want now to commend it to you as being that very thing for a fifth reason; its Wonderful Structure; the Unity and the Harmony of it all.

Wherever you cut into a piece of the British Navy's rope there you will see the red thread running through it, and so whenever you open up the Bible, whenever you look into it and examine it you will find a thread running through it from beginning to end, the Unity and the marvelous Harmony of it all.

The Dome of St. Peter's is a marvelous piece of work. It was fifty years in building, and its architect was dead thirty years before it was finished. How then do you account for its symmetry and all that goes to make it the wonder that it is? Simply by the fact that Michael Angelo, who conceived it, left behind him such complete plans that no mistake could enter in to mar its beauty and perfection.

The temple first built on Mt. Moriah was an architectural paragon such as the world had as yet not seen. It was seven years in building. Not a sound of hammer or saw was heard in its construction. Every stone was cut and squared and polished in the quarry, and every beam and board was wrought into its proper shape before it reached the temple site, and yet every timber and every stone fit into its place with finest ease. But we do not wonder at this because we know the builders built wiser than they knew and only put together the idea wrought out in wood and stone by the one presiding brain that planned the whole.

The time came in my earlier experience when I had opportunity to realize one of the ambitions of my life to see the Cathedral of Milan. As I traveled across the mighty Alps and through that longest of tunnels in the world, I thought of it by day and dreamed of it by night, and at last I stood one day before it, the mighty masterpiece of the world's architecture. I walked around it and climbed its tallest, dizziest steeple. I read its history and found in its building five centuries had come and gone, during which time nations had fallen and new continents had been discovered, but at last it was finished, stone upon stone until its mighty turrets had pierced the skies, and so perfect is the work that poets have called it "A poem in stone," and others have spoken of it as "frozen music." We wonder, of course, but one controlling architect explains it all.

Now I ask you in all candour, What would you expect in any case where no superintending genius rules the situation?

Let us suppose that forty builders of various types, living 1500 years apart, should each one in his own land hew and chisel out a number of stones, each utterly ignorant of the other's work, and in after years when these stones were

brought together what would you expect to find? Just a pile of stones, of course.

But suppose that out of these stones there arose a cathedral as glorious and perfect as any that Angelo ever built, or a statue as artistic as any that ever came from the chisel of Phidias or a Ghiberti! Then what?

Well, just this last is true of the Bible. The Bible is composed of sixty-six separate books written by at least forty different writers, living at periods of time in some cases 1500 years apart, and in countries hundreds of miles apart.

They wrote in three different languages.

Some of them were skilled in the wisdom of Egypt, educated in the schools of Babylon and trained at the feet of Jewish rabbis, while some of them were ignorant.

They wrote, some of them in the palace and some of them in the tent.

Among them were doctors, farmers, fishermen and tax-gatherers.

They wrote without any preconcerted plan or collusion, for by the nature of the case such a thing was impossible.

Now, in after years when these writings were brought together what would you expect to find? Just a pile of books, of course.

We would expect under such circumstances, as I have said, total discord and utter lack of unity. But instead of this we find the Book to be one harmonious whole, symmetrical in all its proportions, and one dominent, ever expanding thought running through it from the beginning to the end, until, speaking in terms of the cathedral once more, there rises before you this matchless temple of God's truth, every stone fitting into its place, so complete, so perfect and so divine that no one must presume to add a stone to it or dare to take one from it.

I know this is an old argument, but it's a mighty strong one, and no man can be honest and fair who does not meet it and either refute it, if he thinks he can, or acknowledge it, if he can't.

Well has Dr. Joseph Kyle said, "Gather out of a like stretch of years a like company of men and assign to them the task of producing a treatise on any subject that has to do with morals and religion, leaving them to the guidance of their own unaided powers and native sense of propriety, and what a jumble would result! Let forty of the high priests of the critical schools of our time, who reckon themselves the scholars of the world and profess to know exactly what the Bible is not and what it ought to be, furnish us with a volume dealing with like forty lofty themes to take the Bible's place, and we shall see whether or not a unity such as is a crowning distinction of the Word of God is possible without the supervision and control of the God to whom the Bible owes its claim to be believed. This is a challenge which destructive criticism dare not accept."

Indeed if this book is only human, then by every law of progress and by every rule of development the centuries that have gone since its production ought to have produced a better one. It is not a bit remarkable to me, but it ought to be to an unbeliever, that among the many men, brilliant in other respects, who have made so much noise about the human origin of this book, some of them have not done it.

Why didn't Celsus do it, or Porphry or Paine or Ingersol? There is fame and fortune in it.

The destructive critics of this day talk glibly about modern scholarship, as if wisdom is to die with them, and to hear the noise they make you would think that the concensus of scholarship was all their way. But their noise is a good deal like that of the frogs in the Wisconsin ponds. They made so much noise that a man wanted to contract with the hotel at the summer resort to deliver a carload of frogslegs. He knew he could do it. The ponds were teeming with batrachians. He could tell it by the sound. He fulfilled his contract with a single pair of legs from one huge frog.

The proprietor said, "I thought you were going to bring me a wagon load of them."

"Well, this old fellow made so much noise down there I thought there was a wagon load of them, but when I went to hunt for them I found there was only this one."

No, gentlemen, when you stand face to face with the argument for the divinity of the Book as founded upon the marvelous unity of its structure, you are not dealing with the "fine-spun speculations of cloistered theologians," but with plain, patent and indisputable fact.

I say again, therefore, that the only fair and rational way to explain it is to admit, as honesty compels one to do, that back of all the workmen that wrought upon this structure there was one all-controlling, all-directing supernatural Architect, and at the same time to acknowledge, in the light of what has been said, that this Bible, despite all that men and devils have done to defame and destroy it, stands forth yesterday, today and forever, as the Book of books, the marvel of the ages.

NOTE—This is the sixth of a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.

A Solution of the Evolution Riddle

By George McCready Price, M.A., Berrien Springs, Michigan

EDITOR'S NOTE—This article is a reprint of a pamphlet printed privately by Professor Price in 1926, for circulation among the scientists of England. Hence certain characteristics of style or expression. It is reprinted here by special permission of the author..

LORD RAYLEIGH has told us that the great discoveries of the future are likely to be made by an "examination of the third decimal point," that is, by our giving more critical attention to apparently unimportant discrepancies in fields of knowledge already well worked over.

If we interpret this aphorism in terms of biology, it will mean that whenever we find ourselves in our investigations at the end of some blind alley, or when we come face to face with something that Nature herself has plainly labelled "No thoroughfare," we ought to pause and retrace the trail by which we have come; for almost certainly we will find some fatal spot where we have stepped aside from the main highway, some false logic, perhaps, which has brought us where we are. In such a case, it is self-evident that only by retracing our steps and rectifying our logic can we make assured progress.

Clearly, we have arrived at such an *impasse,* at the end of such a *cul-de-sac,* in our studies regarding origins. E. W. MacBride* and W. Johannsen† are not by any means the only ones of our students of Evolution who are warning us that Mendelian breeding is not getting us anywhere, so far as giving us any increased knowledge of origins is concerned. Julian Huxley retorts that Mendelian breeding is "the only tool we at present possess which is capable of putting evolutionary theories to experimental test;" and he taunts the opponents with preferring to "stick to speculative methods."*

Dr. Bateson reminds these same opponents that these breeding tests are "precisely" the kind of evidence "to which Darwin and every other previous Evolutionist had appealed." Mendelism, he says, "has not given us the origin of species. It has finally closed off a wrong road." It has convinced us that "transferable characters do not culminate in specific distinctions." True, "we do not understand specific differences, nor can we account for the adaptative mechanisms. Was it expected that we should?"*

Bateson tries to cheer us with the assurance that there is no occasion for dismay. "Biology is scarcely a century old, and its intensive study is of yesterday. There is plenty of time ahead."† But I fancy the objectors will say that, when we find ourselves up at the end of a blind alley, it is not time ahead that we are looking for. They may even remind the good doctor of what he himself said in his Toronto address, that "even time cannot complete that which is not yet begun."§

But the paleobotanists have been doing their share in the examination of the third decimal place, and think that they have discovered something. D. H. Scott, in his latest book, expresses one feature of their results as follows:

"We know nothing of the origin of the Angiospermous families. . . . They seem to appear suddenly in their full strength, like Athene sprung from the brain of Zeus. We know nothing of their evolution."*

H. B. Guppy and J. C. Willis have pointed out another phase of the same general thought:

"Evolution did not proceed from individual to variety, from variety to species, from species to genus, and from genus to family, but inversely, the great families and genera appearing at a very early period and subsequently breaking up into other genera and species."*

To me this sounds remarkably like that much misunderstood announcement of Bateson, in his Australian address, that we have plenty of evidence of Evolution's having proceeded by differentiation and by loss of factors, but astonishingly few examples of the reverse process; in other words, that we are coming to believe that Evolution proceeds by loss and not by gain.

Dr. Guppy states another essential feature of the same idea, by declaring that we must posit two widely different eras in the history of organisms, one era in which the great groups (families) originated, and a subsequent era (the present) in which these original groups have been becoming more and more split up into species and varieties. He expresses it in this way: "The age that witnessed the rise of the great families and the age that witnessed

*"Science Progress," Jan., 1922; pp. 455,456.
†"Nature," Jan. 12, 1924; pp. 50,51.
*"Nature," April 12, 1924; p. 520.
*"Nature," May 10, 1924; p. 681. †Id.
§"Science," Jan. 20, 1922; p. 58.
*"Extinct Plants and Problems of Evolution," pp. 217,57; 1924.
*"Age and Area," p. 221; 1922.

their subsequent differentiation, are things apart, and cannot be dealt with by the same method."*

Now I know that it is not considered good form, it is by no means an ethical proceeding, to pronounce the word "creation" in connexion with any such scientific discussion as this regarding origins. But when we are told by a competent scientist that the origin of the great groups of plants must have been under circumstances and by methods wholly different from anything now prevailing, I am just unsophisticated enough to call this origin a *creation,* and not an evolution. For, as I have pointed out elsewhere,* the essential characteristic of creation is that it means an origin by processes or methods wholly different from and incommensurable with those processes now prevailing under the regime of what we usually call natural law. And these new views of the botanists seem to be driving us to just such a conception of the origin of the great groups of plants, namely, by a method which cannot be aptly described except by the term "creation."

But an objection is immediately raised by the geologists. For they declare that there has been no one period in the past when it could be said that any considerable number of either plants or animals came into existence: they have been gradually coming into existence, a few at a time, during countless millions of years. Thus they tell us that the Guppy-Willis theory of differentiation is utterly fantastic, merely an irridescent dream, originating under a complete ignorance of the proved results of the long-established science of geology.

But again we call to mind Rayleigh's statement that the really important discoveries are likely to be conditioned on a careful inspection of the third decimal point. We are beginning to work backwards into the great dim unknown of the past; and we must be careful to verify every great fact and principle which we encounter; for if there has been any slip either in the facts reported or in the logic with which they have been interpreted, we hope to be able to discover the mistake. And if there is an error, the presumption is greatly in favor of our finding it in the geological part; for during the past two or three generations geology is about the only one of the natural sciences which has not experienced a complete overhauling and a readjustment in the light of new discoveries.

In working our way backward through Nature's record of the past, the first important incident we encounter is that which is represented by the so-called Glacial phenomena. They are not spread universally over the earth, but they do cover a wide area, and undoubtedly record a tremendous physical event of some sort which happened to our world in the long ago. The common interpretation of these phenomena as having been caused by great ice-sheets, of continental dimensions, which once covered most of Europe and North America, is well known. Not once nor twice, but many times, are these ice-sheets supposed to have partially or wholly disappeared from the greater parts of the areas affected, only to come back again as before; these many oscillations in the extent of the ice-masses being evidenced by our finding abundant remains of semi-tropical plants or animals often interstratified with deposits quite typical of the glacial phenomena.

But we are on the lookout for possible discrepancies in the third decimal point, and very naturally notice that there are several very serious objections to the glacial interpretation of these facts. In the first place, it seems to be a well established physical fact that ice cannot remain piled up to a greater depth than about sixteen hundred feet without the bottom layers tending to melt solely because of the weight of the superincumbent mass above them. The familiar picture of a great continental ice-cap several miles thick is thus quite fantastic. Quite recently also the men who have been investigating the behaviour of the glaciers of the Antarctic, Wright, Priestly, and Griffith Taylor, have come to the conclusion that the erosive action of glaciers has been vastly overestimated. Taylor tells us that his own "views have swung backward from the extreme opinion of those who credit ice alone as the chief agent in the sculpture of a glaciated region, to the view that ice plus water is the effective agent."* All three of the authors just mentioned agree with Prof. Garwood "that glaciers protect the underlying land." Wright and Priestly state that "the Antarctic ice mantle, considered as a whole, exerts a predominantly conservative influence,"† protecting rather than eroding the country; and they enlarge on the importance of sea ice, or ice masses carried by the ocean, as a geological agent.

All this reminds us of the view, so stoutly held by Sir Henry H. Howorth, in his three works: "The Mammoth and the Flood" (1887); "The Glacial Nightmare and the Flood" (2 vols., 1892); and "Ice or Water"

*"Linnean Society's Journal," 1919, p. 457.

*"Q.E.D., or Light on the Doctrine of Creation," *passim;* 1917.

*"Nature," March 22, 1924; pp. 417,418. †Id.

(2 vols., 1905). Every phase of the problem is traversed in these volumes; and it must be confessed that Howorth makes out a very strong case against the posibility of continental ice-sheets ever having done the kind of work attributed to them, and in favour of his own theory that a series of huge earthquake waves, or *tsunamis,* to use the Japanese term, may have produced these phenomena. I remember that, nearly twenty years ago, Prof. A. H. Sayce, in a personal leter, said he had always considered Howorth's arguments very strong, and that they had never been answered by "orthodox" geologists. That they still remain unanswered would seem to confirm the opinion of their strength expressed by this eminent archaeologist. It would be clearly impossible for me to recapitulate here the argument of these two thousand odd pages; and a personal opinion of my own might not carry any weight. But I must remind the reader that, if Holworth's criticism of the glacial theory is sound, and if his own suggestion of *tsunamis* carrying ice from the Arctic be regarded as more reasonable, this catastrophic view of the last great geological events will have a very profound influence upon the main problem which we are here considering.

I do not expect that Howorth's catastrophic interpretation of this so-called glacial phenomena will be very enthusiastically adopted by those who still retain the uniformitarian interpretation of all the other geological changes. Our views on the one subject will probably colour our views of the other. But it will be in order for us to resume our progress backward into the main portion of the geological record, to see what we can make of them by our method of critical inspection.

We are now confronted with what are called the Tertiary beds, which were formerly regarded as comparatively shallow or superficial deposits, but which are now known to be very extensively developed in Western America and in other regions far from the centres of Western Europe where geology originated. They reveal to us semi-tropical conditions of climate as having prevailed away within the Arctic regions, and they also show us floras and faunas all over the world vastly different from those now prevailing. These remarkable conditions would seem to blend very easily with the "warmer" periods of the so-called Glacial Age; but they would be even better understood if we should adopt Howorth's catastrophic interpretation of the close of that period. For huge elephants and mastodons, sabre-tooth tigers and camels, rhinoceroses, tapirs, glyptodons, and megatheriums roamed around in great numbers over North America, to mention only one part of the world, with palms, gingkos, magnolias, and grape vines growing away within the Arctic circle; and so far as we can determine, these all came to an end *locally,* at least, in some mysterious way, perhaps in some sudden way.

The Tertiary deposits throughout the world are elaborately subdivided into a great many successive ages, and a very precise chronology has been worked out for them, so that the textbooks inform us very positively of the exact order in which all these deposits were formed. But again we demand to be shown the real reasons for this alleged chronological order. What solid scientific reasons are given to encourage our confidence in this as a true historical order?

In 1810, Cuvier and Brongniart first described the fossils from the beds in the vicinity of Paris. Both the shells and the mammalian bones were decided to be quite different from their nearest modern representatives. Shortly afterwards, the tsrata around London and in Hampshire were studied, and were found to contain fossils much like those from around Paris. Some deposits on the flanks of the Apennines, in Italy, were found to contain fossils of a strikingly different aspect; while about 1825 some others found in the south of France were thought to be *intermediate* in character between those of Paris and those of the Apennines. In some isolated instances beds thought to represent these scatered localities were found in actual super-position; though of course it would be out of the question to try to trace any stratigraphic continuity between these widely separated deposits.

After laborious study, Lyell decided that about 3½ per cent of the shells found in the London-Paris beds were like living species. Those in the south of France contained about 17 per cent which were like living ones. Those in the Sub-Apennines showed from 35 to 50 per cent of recent or living species. Lyell himself had found some strata in Sicily which had fossils with from 90 to 95 per cent like those alive to-day.

Accordingly, armed with his *a priori* theory of a uniform rate of extinction for all these shell-fish, Lyell was ready with his classification, that is, with a chronology. He said that the London-Paris beds were the oldest; he named them *Eocene.* Those in the south of France were next; and he called them *Miocene.* The Sub-Apennines received the name *Pliocene;* while those in Sicily became known as

Pleistocene, and in our day are made equivalent to the Post-Tertiary, or Glacial. Slight adjustments in the percentages have since been made for these subdivisions; but the method of classifying the Tertiary beds all over the world remains substantially as first taught by Lyell. And of course, long before this, hundreds of what are regarded as key fossils, or *index fossils,* have been found and described; so that a student who finds a new deposit in Australia, or Greenland, or Ceylon, or Russia can, if he is fortunate enough to hit upon some good index fossils in it, immediately assign the beds to their proper pigeonhole, Eocene, Miocene, or Pliocene, in the general chronological scheme. If two widely separated deposits are found, each with good index fossils, the finder can immediately tell which is the older and which is the younger.

This is charmingly simple; and hundreds of industrious government officials in all the civilized countries have long since classified off in this way the rocks known as Tertiary which are found in the various parts of the world. The other geological deposits, classed as still older than the Tertiary, are assigned their respective places in the long-drawn-out time-scale by essentially the same methods; so that a well trained geologist, if shown a few typical or index fossils from any part of the globe, can with little difficulty assign the strata which they represent to their appropriate places in the great geological ladder. In other words, he can tell in what age of the world these deposits were laid down.

If we look at the geological deposits of the world in a broad way, we see that they consist of a great number of local floras and faunas, which were buried at some time or times in the past. We are not now at all concerned with the way in which these deposits were made, whether in the quiet manner of Lyell's uniformity, or in the more abrupt manner of catastrophism. We are concerned only with the *relative chronology* which they represent. How reliable or scientifically certain is this relative chronology? Are we reasonably sure that this chronology is founded on methods as reliable as those used in chemistry, physics, or astronomy? Or may it turn out that this relative order is *subjective* rather than *objective* in character, and thus may require material revision?

If we look at Lyell's plan of classifying the Tertiary beds according to the percentage of living or extinct mollusca which they contain, we see immediately that this plan assumes a dead-level of uniformity, and denies most positively (by implication) that any such cataclysm as that pictured by Howorth has ever happened at all. If any such cataclysm has occurred, accompanied as it may have been by that sudden change of climate which put the elephants found in Siberia in permanent cold storage, it can be nothing but child's play to classify off the shell-fish found in the deposits thus made, according to the percentage of living and extinct species. For if all the living species found among them represent merely the lucky survivors of some strange extermination in which all the others perished, *what chronological value can a percentage represent?*

I once read a story of a railway wreck, in which the actuary representing the railway company which was liable for damages, attempted to classify the three dozen or more bodies, *as to the order in which they died,* according to the probable number of surviving relatives which each victim had left behind. Many of them were foreigners, with no relatives in the country. The accident had occurred in California, while the train had come from New York; and the ingenious actuary denied that the people had all died together in the accident; they had been dying all along the road, a few at a time, ever since they left the Atlantic coast.

I am not at all sure that Lyell's method is any more scientific or has any more finality about it than this scheme. The percentage of the surviving mollusca which may have had to run the gauntlet of the cataclysm described by Sir Henry Howorth, would hardly be called a scientific basis on which to make a real historical order of the beds within the area involved. Clearly it is not the third decimal point with which we are here dealing, it is one of the integers.

Shall we continue to go further backward along the geological time-scale? This is a somewhat discouraging beginning. Will not the ghost of this Howorthian cataclysm be always looking over our shoulder, as we try to tabulate the other geological deposits off in a supposed chronological order? What if the time-distinctions between the subdivisions of the Mesozoic and of the Paleozoic cannot be depended upon with any more confidence than can those of the Tertiary?

The Lyellian geologists tell us that they have worked out the relative order in which the fossils occur in England, Germany, and in New York State, and that when they go to other countries they always find the fossils occurring in the same relative order as they have been accustomed to. When pressed to explain what

this may really mean, they always deny that they still retain any idea of the old onion-coat theory, even in its biological form. They merely have this relative order of the fossils as shown in one country for a sort of rule of thumb to be applied to the strata of a new country; and they have found this rule to work so well and in so many instances, that they have acquired profound confidence in it, and believe this relative order to represent a genuine world-order of the different forms of life.

Long ago, Herbert Spencer discussed this matter in his essay entitled "Illogical Geology;" and declared that in reality Lyell's method was only a "transcendental form" of the notorious onion-coat theory of the Wernerian school*—just the old method under a new name. T. H. Huxley likewise pointed out that all geology can actually prove is "local order of succession;" and that "the moment the geologist has to deal with large areas, or with completely separated deposits," the "mischief," as he calls it, of confounding things proved with other things "for which there is not a shadow of proof," becomes "incalculable, and proves the constant source of gratuitous speculations."* The present writer has also discussed this phase of the matter in various publications.†

Any careful examination of this subject cannot fail to impress us with the fact that geology is still in exactly the same situation logically as it was when Huxley pronounced this memorable verdict:

"In the present condition of our knowledge and of our methods, one verdict, 'not proven, and not provable,' must be recorded against all the grand hypotheses of the paleontologist respecting the general succession of life on the globe."§

Two facts need to be borne in mind in this connection:

1. The strictly limited or local extent of every set of fossiliferous beds, as alluded to above by Huxley. For it is only in extremely rare instances that any set of beds can be physically traced out further than a very few miles; and any objective correlation of the beds of one country with those of another is completely out of the question.

2. The fewness of the total formations, actually found in superposition or vertical relationship in any specific locality. Never do we find even a third or a quarter of the total number of the formations of the geological series in any one vertical section. Seldom do we find more than small *parts* of two or three *systems,* like the Cambrian, Triassic, or Tertiary, occurring together in any one place. I am not aware that *all* of any *one* of these systems is ever thus found together in any one locality. Each system, like the total series, is made up by bringing together many scattered formations from widely separated localities, some from England, some from New York, and some perhaps from India or California.

These facts help us to see the purely *constructive* or artificial character of the geological "time-table" as a whole. Even if we never should find any localities where the relative order of succession of the fossils is *reversed,* the very most that sober science could say for this geological "time-table" would be that it is a plausible, but quite inconclusive, scheme of the order in which life has occurred on the globe, *if organic evolution be true.* For it is as clear as sunlight that the geological arrangement of the fossils *does not prove an* evolutionary development, *it assumes it.*

There are many notable irregularities in the "established" order of the fossils, including not a few reversals of this order. In the Salt Range, India, Cambrian beds occur on top of Tertiary;† in Glarus, Switzerland, Jurassic and Cretaceous occur above Tertiary;† in Eastern Tennessee and Northern Georgia, Cambrian and Ordovician lie on top of Carboniferous;§ and in a district over 500 miles long, running from the middle of Montana north to the Yellowhead Pass, Alberta, Algonkian and Paleozoic beds occur above Cretaceous.‖ And thousands of intelligent people who are entirely sympathetic toward the science of geology in its practical and non-speculative aspects, are saying that the evolutionary uniformitarians do not show a disposition to face these facts in a calm, scientific spirit.

Geologists have invented the name "thrusts" or "thrust faults," to designate instances of this character. These terms embody the theory that the upper beds have got where we now

*"Illustrations of Universal Progress," p. 343; New York, 1890.

*"Lectures and Lay Sermons," pp. 29.30; London and New York, 1913.

†"The New Geology, A Textbook for Colleges," Chaps. 16,17,37,38; 1923. "Evolutionary Geology and the New Catastrophism," 1926.

§Huxley, "Lectures and Lay Sermons," p. 30.

†Graubau, "Textbook," Part II, pp. 255,819; 1921.

†Heim, "Der Bau der Schweizeralpen," p. 17. A voluminous literature has grown up dealing with these conditions in the Alps.

§Willis, U.S.G.S., "Report," Vol. 13, p. 238.

‖Willis, *Bull, Geol. Soc. of Amer.,* Vol. 13, pp. 305-352. McConnell, Canadian Geo. Survey, "Report," 1886; Part D. pp. 33,34.

find them by having been lifted up and pushed over on top of the so-called younger beds. But the physical evidence is all absolutely against such a theory; the rocks both above and below the dividing line look perfectly natural, they look exactly as if they were actually deposited in the order in which we find them. Why may we not say that they were deposited in this order? In the Alberta-Montana example we have *a total area of from fifteen to twenty thousand square miles,* with Cretaceous rocks absolutely universal as the bottom or floor of the valleys, and several parallel ranges of Paleozoic mountains standing upon them, all in what looks like a perfectly normal manner, with nearly horizontal stratification almost everywhere. How much larger area would we have to find, with the rocks in this reverse order, before it would be permitted us to question the "established" order of the rocks, as taught us by "Strata" Smith and Cuvier, by Sedgwick and Murchison, or by Lyell and his followers, based on the empirical order found in a few localities of Western Europe? How large an area of such reversed rocks would we have to find, before it would be scientifically permissible to adopt the hypothesis that they might have been *deposited in this order?*

The writer has made a somewhat careful study of the Alberta-Montana area. He has collected several dozen photographs of the contacts between the Cretaceous and the overlying Paleozoic rocks at various localities; and in every instance where the contact line can be clearly seen, it looks exactly like any normal, comformable sequence. He has also discussed this subject in various publications.† So far as he is aware, no adequate readjustment of geological theory has ever been made since the discovery of these crucial examples.

The present situation in geology is not one demanding further observations. Plenty of conclusive examples have already been described by some of the foremost scientists of America and Europe. It is now a time for logic and common sense, for an application of the suggestion about examining the third decimal point. What do these things mean? Is it not permissible for us to discuss these matters? And can we not carry on such a discussion in the calm, dispassionate manner which we are accustomed to associate with other purely scientific discussions?

So far as I can see, these things mean that we will probably have to make a considerable readjustment of many of our ideas about the fossil world. It might take an entire volume to tell all that is involved; and I shall miss my guess if these facts do not bring out many volumes of discussion in the near future. But certain conclusions are very clear, being elementary and inevitable. Clearly a fossil is not necessarily very old because it is found in a Cambrian or a Silurian bed; and another is not necessarily very young because it occurs in a Tertiary or a Cretaceous formation. The common-sense tests of age are still left us, unless our long trance under the hypnotic spell of Huttonism and Lyellism has caused these faculties to atrophy. But I can no longer see any strictly scientific way of proving that the trilobites are any older than the belemnites or the ammonites, or that the dinosaurs are older than the megatheriums and the mastodons, or that the coal beds of England are any older than those of Alberta, Canada, or older than those of Germany and Australia. There may be some method of proving the relative ages of these and other fossils; but I have not seen it. If, in the light of the discrepancies in the geological time-scale as we now know them, the reader feels still assured of the value of the accepted time-distinctions, I think his assurance must be based on something besides the objective evidence in hand.

As I stand on the brink of Niagara, and think of the coral and crinoidal limestones deep down beneath my feet, I am impressed with the vast length of time implied by these facts. As I stand on the rim of the Grand Canon of the Colorado, I am again dazed in trying to compute the time required for the laying down of the mile of strata below me, to say nothing about the time necessary for the digging out of this greatest ditch on earth. And as I look at the white cliffs of Dover, and realize that a continuation of them is found across the Channel in France, I am again reminded of the favourite saying of my master, James D. Dana, that time is long. But what I must object to, in the light of these new discoveries, is for some wise one to come along and pile all these scattered sections on top of one another, saying with great confidence that the Niagara strata occurred (in point of time) *in between* certain beds of the Colorado, and that the strata of Dover were made long *after* the top ones on the rim; thus adding all these together. The phenomena of these individual

†See "Evolutionary Geology and the New Catastrophism," Chapter 5, where many additional references will be found. See also articles by the present writer in the *Princeton Theological Review,* October, 1922, pp. 585-615; and the *Trans. of the Victoria Institute,* 1924; pp. 97-123.

localities are real, they are objective facts which must be reckoned with in any scheme which we may try to construct regarding the long-past history of our world, or regarding the origin of our plants and animals. But the common practice of totalling them all together is merely a theory, and a theory in which I can no longer have any confidence whatever. True, I have understated the case; for the real total of the strata represented by the geological time-scale is said to be about *thirty miles deep!* Because of my disillusionment in seeing the false logic involved in making up this total, I cannot regard such work or such results as being any more scientific than the events recorded in "Alice in Wonderland," or in the "Wizard of Oz."

Two possible alternatives seem to be before us.

1. The spectre of the Howorthian (or the Noachian, as the reader may prefer) Deluge will, in the case of many people, become very clamorous, and will insist on our saying that one huge world-disaster would be sufficient to account for the vast majority, at least, of the stratified fossiliferous deposits. These people could hold very literally to the Guppy-Willis theory of differentiation, as explained in the first part of this paper, and could extend this theory to all the other plants, and to all the animals. Frankly, this would involve a real supernatural creation, and would also involve something akin to what we term a "miracle" in the Deluge itself, especially in the recovery of the world from such a cosmic disaster. But for a man who believes in a personal God, One Who directly controls the protons and electrons, the atoms and the molecules and a thousand million suns, this explanation ought not to present any great difficulty. And if a sincere believer in miracles and the supernatural insists that this is the only logical explanation of the facts of geology and biology, I must confess that as a scientist I do not know of any conclusive concrete fact (apart from purely speculative theories) which I could bring before him to confute his belief. So far as I am aware, this is about the attitude of the leading "Fundamentalists" in America; for practically all of them have definitely abandoned the Lyellian or the evolutionary system of geology.

2. But there will always be many who cannot bring themselves to believe in miracles, and who especially repudiate them as being evidenced by any scientific facts. These are at liberty to adopt an agnostic attitude toward all general philosophical explanations, both geological and biological, merely keeping on at their work of accumulating more and more concrete examples of phenomena, but refusing to indulge in philosophical explanations of any kind. They can still keep on using such terms as Cambrian, Ordovician, Silurian, and Devonian as mere classification labels, but trying as best they can (for with many the results will be only approximate) to forget the time-values so long associated with these names. In their recreative moments, these people will doubtless continue to indulge in the pleasant diversion of joking about the evolutionary values which were formerly associated with such and such a fossil or biological specimen, just as the Greeks and Romans continued to offer incense to Jupiter and Apollo in the privacy of their homes, long after such worship had been officially outlawed by the Roman Empire. A considerable portion of the scientific world will probably regard indulgently such reminiscent oblations toward the statues of Darwin and Huxley, if these diversions are not taken too seriously by their votaries.

But for the real thinkers of the world, who refuse to be herded by the instincts of the crowd-mind in science as well as in other things, the time is rapidly coming when the genealogical trees, illustrating the evolutionary descent of the animals and plants, will be relegated to the limbo of outgrown scientific theories. And it cannot be long before any man who has any regard for his scientific reputation will hesitate to make assertions about the ancestry of man, or about the origin of our common plants and animals, which one now hears on every side, and which one sees in many widely-circulated books.

* * *

"Ye are dead, and your life is hid with Christ in God" (Col. 3:3). If this is true of me, then one thing is very clear: if my life is hid with Christ, I haven't it; and if I haven't it, I can't lose it. Is not that plain? Some people think they will lose it. Blessings on his holy name, no! It is hid in the safest place in all the universe, is the life of a Christian. It was too dearly purchased for God to leave it for us to keep. Why, if he did that, the devil would soon get hold of it. God gave life to Adam to keep, and how long did he keep it? If he had given me my life to keep, oh, what neglect there would be! I thank God that I have not the keeping of it.

* * *

The greatness of our service depends on its Master and not on the work.—*E. J. Brown, D.D.*

The Origin of Species

By Dudley Joseph Whitney, B.S., Exeter, California

DARWIN'S great bid for fame was his theory about the origin of species. First he demonstrated that there had been splitting up of species: that Galapagos turtles, for example, were a different species from turtles elsewhere, though they evidently had the same ultimate ancestors. Then he advanced his theory of how the changes in species came about. He believed, and most of the world of science has long believed, that Darwin explained how it was that many species of owls came from one owl species; how many species of clovers came from one species of clover; how many species of monkeys came from one original monkey species. The leading principles of his theory were set forth in the preceding article.

Now, Darwin was wrong in his explanation. Almost the whole world of science is agreed about that; but they are hopelessly at sea in deciding how species changed. They agree that species have changed (and they wrongly call that evolution), but they do not know and cannot think *how* they changed.

As a creationist, taking the Bible simply and directly for what it says, I am now going to present a theory for the origin of species which will stand the test of science better, I assert, than any other theory that can be presented. If the biologists are really anxious to have a theory for the origin of species which will stand analysis, I ask them to consider what follows.

In explaining my own theory, it will help us if we are able to see why Darwin's theory fails. His theory, as has been explained, is that small variations are continually occurring with plants and animals, and those variations which help the plants and animals to survive more effectively will endure and become permanent, so that, for example, some general rabbit species became the ancestor of both jack rabbits and cottontails.

If a person will read *Evolution, the Way of Man,* by Vernon Kellogg, he will see several reasons why Darwin's theory does not work. Changes enough to make new species never came little by little, as Darwin's theory assumes; if they came *naturally,* they came suddenly by mutations. This is simply to say that, if long-legged, lanky jack rabbits descended from ordinary rabbits, the descent was sudden, perhaps, in one generation, just as if the seed of a wild field daisy should grow into a giant Shasta daisy all at once. The thing that I want to discuss is the possibility of these sudden changes, and the possibility of these changes making new species. If my audience is not an audience of scientists, yet I hope that they can follow the line of thought by the use of ordinary common sense and simple observations of nature.

Mutations, or notable changes from parent to offspring, are not at all uncommon. As a student of botany at college, I ran across several myself in one term with wild plants, and I have seen them frequently since. A flower with six petals, for example, may produce a seed from which a plant will grow whose flowers will have ten, or twelve, or twenty, petals. A rabbit in a litter might possibly have ears like a squirrel, or black fur instead of grey, or something of the sort. It is not at all uncommon for calves to be born with no more horn in their heredity than there is in a colt.

Our problem is to figure how new species could develop through such mutations. Readers must understand the very important fact that mutations nowadays do not make new species. Did they ever do so? I say that they did, and in due time will explain how I think this came about.

We will go back to the rabbits again to illustrate the possible origin of species. As I said, Darwin thought that the change from ordinary rabbit to jack rabbit occurred little by little, generation after generation, and the change to short-legged, compact-bodied cottontails came the same way. Let us see how it would be if, perchance, in a litter of baby rabbits (the parents being built like common domestic rabbits), there should be a baby which should be a mutant and grow up to be a typical jack rabbit. The question is: would a thing like that cause jack rabbits to originate? This is supposing that the only rabbits on earth up to that time were just common, average rabbits. No! The prospects for the origin of a new rabbit species, a jack rabbit species, through an event like that would be exceedingly remote, and there are reasons why.

In the first place, in a state of nature the struggle for existence is extreme. The average wild animal which reaches maturity leaves only two offspring to survive and to reach maturity, and each of those has only half his blood. The ordinary plant produces only one seed which produces a mature plant. This is, speaking

about averages. A rabbit may, it is true, be the parent of half a hundred rabbits before it perishes, few of which will live to maturity, and a plant may produce from a thousand to several million seeds, yet *as an average thing* plants and animals leave only two offspring, each with half its blood, to survive and produce progeny in their turn. If the average were more than this, one can see very readily that such plant and animal species would soon overrun the earth.

Now, our imaginary jack rabbit might survive all right, particularly if his longer legs and greater speed helped him to outrun his enemies, but there would be two almost insurmountable obstacles to prevent his descendants from surviving so as to develop a jack rabbit species.

The first would be the difficulty in having the right kind of a mate. It would be a marvel if he found a lady jack rabbit to mate with, since all the rabbits on earth up to his time were just average rabbits. It would be rather remarkable if he happened to mate with that individual if she were in existence, since so many other rabbits of the ordinary kind were being produced. Almost inevitably he would mate with an ordinary rabbit, and his progeny therefore would be mostly ordinary rabbits too. If, in spite of everything, several second generation jack rabbits survived, they also would in the ordinary course of events mate with average rabbits and their progeny therefore would almost inevitably be just ordinary rabbits.

Note this point particularly, therefore, for it has much bearing on what comes later: If, in a state of nature, an individual appears much different from its parents, one which under favorable circumstances, could be the ancestor of a new species, the mating of that individual will almost inevitably be with ordinary individuals so that its differences from the parent type will be overcome, and very few of his offspring would be likely to survive.

There is just one chance, practically speaking, for its descendants to keep distinct from the ancestral type, and that is, that other individuals of its type are produced from the same parent and that it mates with one of those individuals. That, however, is in-breeding, which is usually weakening, so it cannot help much.

And then, of course, as was pointed out earlier, the struggle for existence is so severe that in nature very few individuals survive, in comparison with the animals born or seeds produced. The fact of the matter is that, although the occurrence of these mutations is universally admitted by biologists, they agree that they do not provide a cause for the origin of new species any better than the cause which Darwin suggested.

And yet, after all is said and done, *species have changed.* At least, I believe so, and I believe that some extremely great changes have occurred. The American coyote is certainly a cousin to the European wolf and the African jackal; the bison is certainly a cousin to the ox; the American panther is certainly a cousin of the leopard, and the leopard is a cousin of both the lion and the tiger. Unless I am badly mistaken, the American turkey is nothing more or less than the equivalent of the Asiatic peacock, as little as they seem alike at first glance. How did the changes take place? The evolutionists say they occurred. I agree that they occurred; yet the evolutionists have no explanation as to how such things took place that will even begin to suit them.

This is my theory. I outlined it several years ago in the BIBLE CHAMPION in connection with the origin of human races without attempting to point out its bearing upon the origin of distinct species. Species split up and divided and subdivided when there were very few individuals of any kind living. Instead of a struggle for existence when few animals survived, numbers multiplied perhaps rapidly, perhaps slowly. Instead of their being a multitude of mates to chose from, brother and sister matings of necessity occurred, and there was in-and-in breeding for generation after generation, or until numbers were abundant once more.

Suppose, now, for example, that in all the earth there was but one rabbit pair, and the rabbits multiplied and spread out, and separated as they did so. In the second generation there would be brother and sister matings, and as the animals migrated and became separate from other pairs, brother and sister matings would occur in the third generation, and in the fourth generation and so on until rabbits were numerous all over and a great choice of mates was possible. Suppose also that environment, or food and climate was very much different from what the ancestors of the rabbits had been accustomed to. That would have a tendency to cause variation and the less fit animals would not thrive, while the more fit ones would. Such a thing would naturally cause a decided difference in rabbits in different parts of the world, or in foxes, or deer, or bears, or owls, or ducks.

The situation, in brief, is this: there has been much change of species which we are trying to account for. Darwin tried and failed. No one else has tried and succeeded very well,

yet there has been change of species. Variation between parent and offspring is the starting point. How do we get that in the first place?

The experience of plant and animal breeders helps us there. It is what gave me my clue. Few things will cause variation (or mutations) as much as the mating of individuals which are closely related, and that will frequently do it.

Secondly, nothing in the world will cause such mutations to become *intensified and made permanent* but continued mating with related individuals which also have like nature. However, *in nature as it is now* there is not very much mating of closely related individuals, and if there is, it is not continued into the second and third generation. It is done in plant and animal breeding, and new and permanent varieties develop from it, but it does not occur in nature.

Suppose now—and see how well this fits in with Genesis—that all rabbits were wiped out of existence but one pair and that their descendants were to replenish the earth with rabbits. There would be in-breeding and in-breeding, something to stimulate variation, something to intensify it after it had occurred and to make it permanent.

Once, however, rabbits again became abundant, mating would no longer be with near relatives; and, anyway, there would be a big choice of mates, and variation in one direction would tend to offset variation in another: present-day conditions would be developed.

Yet we hear this argument for fixity of species presented *with the idea that it is defending Genesis*: "New species do not originate now; therefore we ought not to believe that they ever did."

No, they do not originate now (*perhaps they do even at that), but look at the difference in conditions now and once before: once (after the Deluge) there was a totally different kind of an earth from what there was before the Deluge and only a few animals to replenish it. There was in-and-in-and-in-breeding for generations then, which would give a chance to originate new species; but nothing like that exists now, save in the hands of the plant or animal breeder.

In an article on the "Origin of Human Races" several years ago in the BIBLE CHAMPION I went into the method of developing permanent variation in far more detail than I have given here, and if any person cannot follow the line of reasoning now and can get that article I hope he will do so.

Let me emphasize the fact that this theory for the origin of species is not a wild fancy nor some unscientific speculation by a man who knows no science. I venture to say that practically all biologists of standing will agree that there is much of value in it, even if they will not agree that it is a *sufficient* theory, and I will say a word or so about that later.

It was submitted to one of the best known educators and scientists in America. His reply (as Doctor Keyser has said in his letter) was:

"Your hypothesis with regard to isolation is, I think, quite sound. In fact, I have lately published an article showing that isolation is a primary factor in the origin of species. [Exactly what I am saying.—*D. J. W.*] Species originate in some degree of separation, and there is no species that does not have geography in its history somewhere."

Readers can therefore see that this is good science which I have been presenting. I might add that my Fundamentalism and absence from high position with some university or other public institution seem to have kept editors of scientific papers from publishing this theory when I presented it to them.

Now, there is something immensely amusing about all this. The biologists (or we can say, the evolutionists) have been frantic with eagerness to discover some way to account for the origin of species. This accounts for it. Dr. —— says it is good. He is one of the best known and most highly respected scientists in America, and one of the oldest. He has published a paper to that effect himself.

Do the evolutionists now throw their hats in the air and shout, "Eureka, we have found the *modus operandi* of evolution at last"? No; you can be very sure that they don't. If they accept this theory of the origin of species, it will be with a very glum face. *That theory of the origin of species means the ruin of their theory of earth history, and a vindication of Genesis.* Bible defenders are the ones to shout aloud! The origin of species which works is the origin of species of Genesis! Three cheers and a tiger.

I ask again, therefore, Shall we, as Fundamentalists, fight the idea of species change? Shall we insist upon the fixity of species? No! a thousand times, No! We will proclaim the fact that species *have* changed, and have changed in a way that fits Genesis admirably, and fits evolutionary geology not at all.

See here how the situation rests. The evolutionists assert that the earth is millions upon millions of years old and that plants and animals have existed for long ages.

At all times therefore, practically speaking,

the earth would be well supplied with every kind of plant and animal that there was room and food for. In fact, it is one of the fundamentals of Darwin's reasoning, and of all evolutionary reasoning, that reproduction is far greater than the survival; that *the individuals of any species are so numerous that comparatively few can survive.* Since this is so, how then, according to evolutionary geology, would there be in-breeding, and so the development of new species? It would not happen.

Oh! it might happen if the enemies were so numerous that few animals of a kind could survive, but that surely would be an unsatisfactory position for the development of a new and successful species.

Some disease might come and destroy all individuals but two or three; but animals so susceptible that all but a few would be destroyed by disease would seem to be poor material for a new species either.

Some great deluge or other earth-wrecking catastrophe might come along and destroy all but a very few. Ah, yes! But will the evolutionists enjoy that solution? Will they feel overjoyed that they have found something to replace Darwin's origin of species? The lack of enthusiasm which has greeted this theory, which not I alone, but one of the great scientists of America, has given to the public, is a sufficient answer.

And now I have covered a very great theme with a very few words, and left unsaid pages upon pages of details that might prove instructive to biologists. It is to be hoped that the course of reasoning is clear to those readers who are particularly interested in the whole problem of the history of creation.

It is always good in a matter like this to give a summary, to show what the discussion all amounts to. In this case the significance ought to be clear: There has been much species change. The idea of species change has been fought on the supposition that it was anti-Genesis; yet as science advances, it is pro-Genesis and anti-evolution.

There is just one way to account for the origin of species: at the time of the origin of those species there must have been very few individuals of the parent stock, so that there was much in-breeding. Probably there was a radical change of environment also. These things would not occur, for all we can see, in a long drawn out series of geologic ages; they could occur in the kind of earth history described in Genesis. Genesis wins again; Genesis wins every time against evolution when the evidence is examined fairly and well.

I have discussed this matter of species change on a naturalistic basis, as I would discuss it before a gathering of scientists. Actually I cannot believe that the changes occurred by chance alone, merely as the normal result of in-breeding and change of environment after the Deluge. As I have said before in these columns, since God guides the flight of the sparrow, He must have guided the course of heredity of plants and animals from the beginning of creation to the present. Still, if the problem is discussed from a naturalistic standpoint, this theory of the origin of species seems to be the only one that will stand any kind of inspection.

I have found both in biology and geology many hard, hard problems that seem to be in opposition to the Genesis account, but for every one of those that I have found I have found six equally hard problems in opposition to anti-Genesis or evolution. Time and time again, in this place and that place, in features which were supposedly opposed to Genesis, I have found that the evidence actually pointed in just the other direction and sustained Genesis.

I will cite just one of these in closing. Readers may remember the rather common argument of certain noted evolutionists that the Fundamentalists have the problem of accounting for lots of species change quickly and so need more evolution than the evolutionists. For instance, men changed from one parent stock to black and yellow and brown and ruddy (white) in only a few hundred years, while the evolutionists have tens of thousands of years to make the change. This is one of H. H. Newman's favorite arguments.

All right, Sir, with the greatest joy we will join issue with you on that basis. You try to get the changes to black and yellow and brown and white and red in tens of thousands of years by Darwinism (which does not work) or in any other way that does not work. You will fail. Come now, see if you won't fail. Tell how it is done.

Then turn to the method of isolation: where there are very few individuals to work with, one man and his three sons and their wives. Have those families separate, and the families of the second generation and the third generation separate. In brief, have the change in color occur by the marriage of very close relatives for several generations. Then you will have a way to account for the origin of human races which will have some standing in biology, and it will occur *quickly.* In other words, Genesis does it—it accounts for the change. When the evolutionists pointed to the Fundamental-

ist's belief in a quick change in heredity with a sneer, the sneer ought to have been directed to old-line theories of evolution. The triumph is that of Genesis.

I stand ready to face the problem of evolution on every point that the evolutionists will bring up. I hereby assert that they cannot bring forward one single argument for real evolution but I will point out a serious fallacy in it that every honest, clear-thinking scientist ought to see by a little careful inspection. The farther along true science goes, the better Genesis and the rest of the Bible are sustained.

*I am strongly of the opinion that what are in effect new species originate now naturally among injurious insects. Every few years some insect which had before been harmless, living upon wild vegetation, takes to some cultivated crop, usually of a kind related to the wild host plant, and becomes a serious pest. For the most part the insect and cultivated plant had been in proximity for years; then suddenly, or, rather, within the span of three or four years, the insect becomes a serious pest. It seems evident that this is not because the normal wild insects all change, but because one or two insects vary somewhat, and go over to the cultivated plant, their descendants inbreed and become still more adapted to the cultivated plant and soon are at home on it. In fumigation for scale insects in California, notably with the red scale, there are strains of scales which are very gas resistant. Certainly those are descended from closely related individuals. In fact, resistance to fumigation has developed greatly in scale insects. The place to find how species have changed in the past, as demonstrated particularly by the geographical distribution of species, is not with the large, well known animals, like wolves and deer or rabbits, but with the lower orders of animals, like insects and snails. Fresh water fishes also provide a fine lot of examples.

The Confusion about Darwin

By Dudley Joseph Whitney, B.S., Exeter, California

(This article is the third of a series on evolution and related matters.)

OFTEN it seems to me that in the history of science confusion was never more confounded than it has been in connection with the work of Charles Darwin. In saying this, I am not casting discredit upon Darwin, for I have the highest respect for him as a scientist, wrong though his conclusions have now been proved to be. The assembly of facts which he made was remarkable, and his mental processes were clear and finely wrought out. When one goes back through the history of science, one will find few scientists indeed whose conclusions were not mostly wrong, and it is not to the discredit of Darwin that his views have also been found to be erroneous. On the other hand, it is a high tribute to his ability that his reasoning appeared to be so sound and conclusive that almost the whole scientific world was led astray after him. No; the confusion that has followed Darwin's doctrines was not anything to the discredit of Darwin. All of the scientists made bad mistakes then, and it seems to me that scientists make bad mistakes now.

There has been confusion. I hope that what follows will be clear enough, so that careful, clear-thinking readers may be able to see through the confusion and see what are the plain facts of the case.

Darwin's big work was *The Origin of Species,* published in 1859, and it was not long before it had turned the beliefs of the scientists of that generation right about face. What was the essential element of *The Origin of Species?* Get it clearly. It was that many species could come from one species (and a little more than that, but that is enough for now). In other words, the rabbit is different from the hare, but Darwin decided that rabbits and hares were descended from the same ancestors. He decided that various oaks were descended from the same original oak species; that various turtles and seals and deer were descended from the same original turtle and seal and deer species. He went a little further: He figured that he discovered *how* those species were divided. I will come back to that later.

Darwin explained his *how* of species change, and he explained it with wonderful simplicity and effectiveness. A person could hardly read his explanation without being absolutely convinced that species had changed just the way he thought. The scientists and most of the upper clergy read his book and were convinced. A person can hardly read that book now without being convinced, particularly if he does not know much science. His theory, of course, is that of Natural Selection, the Survival of the Fittest, of which more later.

Now, if Darwin had stopped there, it would have been all right, and there need not have been any confusion, any excitement, any anti-Genesis, nor any of this great evolution row

that has just about split the Protestant church in two. He ought to have stopped there; his followers ought to have stopped there; it was the logical, sensible thing to do. I see that clearly, but sometimes I doubt if anybody else except George Barry O'Toole sees it at all.

It is one thing to decide that all rabbits came from some original rabbit species, or all monkeys from some one monkey species, or all whales from one (or perhaps two or perhaps three) whale species; and quite another thing to decide that monkeys, rabbits and whales were descended from tree shrews and fishes. (See my last article, "Miracles of Evolution.") Oh, it is quite another thing entirely! Absolutely!

The trouble is, Darwin did not stop where he ought. Not only did he make monkeys, rabbits and whales come from shrews and fishes (at least his followers now do so), but he made man come from shrews and fishes, too. (Did you ever hear of that gill slit theory? That is an argument for the descent of man from a fish.)

The meat of the whole proposition therefore seems to be that Darwin first saw (or thought that he saw) that there had been an immense amount of splitting up or transmutation of species. Then he went ahead and figured how that splitting up of species took place. He figured wrong. Practically all the leading biologists say that he was wrong. Almost the only exceptions of which I know are the professed atheists like Sir Arthur Keith, Joseph McCabe and Julian Huxley. Unless they accept Darwin's theory of natural selection, they are sunk as atheists. Therefore, they say that Darwin was right. They say it, not because there is any evidence that he was, but because they have nothing else to put in its place.

Then, as I said before, came Darwin's third step, which was outright folly; it was to decide that everything was evolution: the origin of Man included—because one rabbit species could sub-divide into many rabbit species, therefore man descended from an amoeba or something of the sort. That certainly was jumping at conclusions.

Now, one of the absurdest things in the whole history of the proposition is that Darwin's theory of Natural Selection changed the scientists (and the Modernist clergy) from creationists to evolutionists. Then the scientists found that Darwin was wrong, but they remained evolutionists, after all. In other words, they became evolutionists on account of a gigantic mistake, and after the mistake was discovered they stayed evolutionists. I can't think of anything in science much more absurd than that. Still I have seen a lot of preposterous things since I have undertaken a systematic study of evolution.

It may be instructive right here to illustrate what is meant by Darwin's theory of Natural Selection.

We all know how rapidly rabbits multiply when conditions are favorable, but of course in nature multiplication seldom takes place. There is so much destruction of young and old that the numbers of any species of plants or animals usually remain about the same.

Suppose that hundreds of thousands of years ago this earth was much as it is now, only the animals were much more primitive and there were no men, and there was just one kind of rabbit. That was just an average rabbit, so to speak, half-way between the cotton-tail of our thickets and the long-legged jack-rabbit of our western plains, and it was up to Nature to work out both cotton-tail and jack-rabbit, and also the European hares and various other rabbit or near-rabbit species from it.

The theory is that some young rabbits would have longer legs than others and some would be shorter legged and blockier in build. Brer Fox would come by a-hunting, and Jackie Rabbit with longer legs than his brothers and cousins could run fast enough to get away; so he would survive. Bobby Rabbit with short legs and chunky body would not try to run, but would dodge under the brier bushes where most of his brothers and sisters could not come, so he would escape also. Consequently on this general scheme the average rabbits would be getting killed all the time, but the long-legged, fast-running rabbits would be escaping; also the short-legged, blocky little fellows that were hiding under the brier bushes. Therefore, in due time there would be no average rabbits, but only long-legged, lanky jack-rabbits of the open country and the blocky little cotton-tails.

That's Darwinism. As Darwin put it, reinforcing it by illustration after illustration, it is convincing, more than convincing. It made the scientists accept his *Origin of Species* (until they learned better), and then they swallowed hook, line and sinker, his views on the Descent of Man (and the descent of birds, beasts and fishes), just as if it were a logical conclusion from his origin of species. I ought not to have to say again that it would not be a logical conclusion; it never was and it never will be.

Look here. Take a rabbit species, just one rabbit species, and make twenty rabbit species out of it as different as can be. Have them all

natural species (whatever that may be), or species which are perfectly sterile with one another. It would be only *lateral* evolution, or evolution without one new organ, without any constructive up-building of the organism whatever. Evolution cannot get anywhere on that sort of business. It might make lots of *change,* but *it would not build any organs,* and evolution does not amount to a snap of one's fingers unless it does some real up-building.

Evolution in theory may be divided into three kinds: constructive evolution, or the origin of origins; second, the evolution of fundamental changes; and, third, lateral evolution, of the kind illustrated.

In the first kind an eye would have to develop where there had been no eye, sex where there had been no sex, milk where there had been no milk, and so on almost *ad infinitum.* I will ask anybody on earth what relation the kind of evolution which would change one rabbit species into two rabbit species would have to the origin of an eye or the origin of milk glands? It is as plain as day that it would have no relation whatever, even if Darwin was right.

Why, then, has there been all this fuss about Darwinism? I confess that I am totally unable to see. I think that it has been one of the absurdest things I ever heard of in all history of science for the whole scientific world to flock after the pied piper of Darwin's *Origin of Species* so as to believe that whales descended from shrews and men from fishes, because two kinds of rabbits could come from one kind of rabbit.

Or look at the second kind of theoretical evolution named; the evolution of fundamental changes. Examples of that would be the change of the fin of a fish to the leg of an amphibian; the leg of a shrew to the wing of a bat; the heart of a reptile to the heart of a mammal. The change in each case would be fundamental in nature, but it would be *change,* not a matter of *origin* like the origin of an eye.

I think that Darwin was entirely reasonable seventy years ago in figuring that cotton-tails and jack-rabbits might have come from one average, intermediate rabbit species; but I think that Darwin himself would have hesitated in working any reason into the theory that the leg of a shrew would turn into the wing of a bat by *natural* selection. Of course, if he decided that it made the change by *supernatural selection,* it would have been a little different, and the history of science then and now would have been very different.

Darwin was a great scientist, a scientist of the first rank. He would have been twice as great a scientist (though possibly he would be almost forgotten by now), if he had just gone ahead with his reasoning from rabbits to tree-shrews and bats, or tree-shrews and whales, for while he would have retained his conviction that rabbit species divided, he would not have gone ahead on the wholesale, comprehensive evolution that has made the scientists and educators look foolish and think foolish from that day to this, if he had seen the lack of reason in the change of leg to wing.

The blunder has not been confined to the evolutionists; it has been exactly as much a blunder of the creationists. Darwinism is not evolution. It relates to only one *kind* of evolution, a very unimportant kind of evolution, *and a kind that nobody could object to, even if it were right.* Why then should it be fought?

Look here again, men are white and men are black and men are brown and men are yellow. They got that way although they had the same original ancestors. Darwinism would be an effort to explain how they got that way. Of course Darwin failed. If he had been right, nobody ought to object, even the most ardent creationist, for it would not have any bearing upon how man "evolved" eyes and blood and nerves and mind; or whether such things came by creation.

The scientists trailed after Darwinism like a pack of hounds after a fox, as if Darwinism had any bearing on the real problems of evolution. The thing that makes me impatient is that so many Fundamentalists trail along too, not supporting evolution, like the scientists, but fighting it, for, as I say, Darwinism might be right or wrong and it would not affect the real problem of evolution a particle after all. Why then fight Darwin?

I am convinced that species have changed an enormous amount. One of the associate editors of the BIBLE CHAMPION says that if I can only tell how this came about, I will do a marvelous thing. All right, in the next issue I will tell how species changed. Darwin failed in his theory of the origin of species, so in the next issue (the editors permitting) the Fundamentalist who writes this will tell you how it all happened. Watch and see. Meanwhile I would challenge any biologist that the evolutionists can put forward to figure out a better method than the one I will submit.

While we are waiting for that, let us go back once more to Darwin and this matter of evolution *versus* creation. There has been confusion there.

When Darwin was a young man there was

much uncertainty about creation. Linnæus, for example, had worked out a system of classification of species that everybody had a hard time to make fit properly. Each species was a created species according to their views. For instance, the cotton-tail would be a created species and the jack-rabbit would be a created species. The American bison would be a created species and the ox would be a created species. So on for all plants and animals, once they had determined what a species was; and that is a thing that is seldom done.

Then Darwin went on the famous cruise of the *Beagle,* and found that in every part of the world where he went species were different from species elsewhere. The animals of the Galapagos Islands off the western coast of South America were what upset Darwin's views of creation. He decided (reasonably, as I see it) that the Creator was not creating a species of turtle for the Galapagos Islands alone which was different from turtle species elsewhere. He decided that the Galapagos turtles must have been descended from the same kind of ancestors as turtles elsewhere, even if the others were different. Then he started to figure out how such change occurred. His *The Origin of Species* was the result, and the scientists and the theologians have been quarreling ever since, except where the theologians have surrendered to the scientists—and the scientists have been following a mirage.

There has been discussion after discussion upon this origin of species business. I am disgusted to read time after time in the public press and in scientific (?) books how there has been subdivision of species, and so evolution is proved, the miracles needed in changing invertebrates to whales and men to the contrary, notwithstanding! I am also disappointed in reading article after article fighting Darwinism, or the change of species, as if it mattered. Darwin is dead; let him stay dead. I think he was a remarkable scientist, wrong as he was. Peace be to his ashes!

And now let me say just a few words about whether there has been species change or not. As I see it, there has, and the matter is so plain that it need never be questioned.

Take, for example, the native plants and animals of America and the Old World (Europe, Asia and Africa). Of course, there are wolves and deer and bears and wildcats and oaks and willows that are alike (more or less alike), but all of these are somewhat different just the same; yet it can be stated that, with few exceptions, the native plants and animals of the Americas are quite different from somewhat similar plants and animals of the Old World. I will ask attention to a few examples, using Europe as a name for the adjoining continents: Europe has the English walnut, America the black walnut; Europe has the melon, America has the pumpkin; Europe has the pea, America has the bean; Europe has the ox, America has the bison; Europe (or Asia) has monkeys with two pre-molar teeth and without prehensile tails, America has monkeys with three pre-molar teeth and (some of them) prehensile tails. The Atlantic has one kind of seal, the Pacific coast of America another kind of seal. The fishes of America are different from the fishes of Europe, and the birds are different. They are alike and yet they are different. The insects are decidedly different, though similar in many ways, too.

Now, I cannot prove that American walnuts and European walnuts are descended from the same ancestors (though they will cross, and so nearly all creationists would admit relationship), nor can I prove that all American grape species are related to all European grapes, though some will cross and others are intersterile. I cannot prove relationship between American fishes and European fishes much like them; neither can I prove relationship between the scores of American ladybird beetles and the hundreds of Old World beetles. I cannot prove that the Galapagos turtles are related to other turtles.

Nevertheless, I am going to continue to believe in such relationships, and I am going to believe that the original men and whales and oaks and ferns and flies and beetles and monkeys were created. I certainly am not going to believe that they were evolved, even if their descendants did divide into many species. Furthermore, I believe that, when we get down to business in biology and in earth history or geology we will forget all about Darwin, and we will know better what we believe and why we believe it. To help out on that program I am going to try to show next month how species originated. Of course, Darwin failed to explain this, but scientists have learned a lot since Darwin.

The scientists are working rapidly toward the conclusions I expect to set forth, and some are so far along in that direction that their conclusions are virtually the same as mine. The interesting thing about the matter is that my kind of origin of species points to the Genesis kind of earth history, not to the kind of earth history the geologists assert. That is a subject for the next installment.

Professor Clark on Evolution and Creation

(It was a real pleasure to receive the following letter and article from Professor Austin H. Clark, of the United States National Museum, Washington, D. C., who, as will be seen, writes us in a most cordial spirit. His recent articles in various scientific magazines have attracted much attention. We ask our readers to peruse his article with care, and see whether, after all, he makes good his contention that biologists have a right to accept the doctrine of "evolution in some form." What he says about continuity of descent in the dog family is all right and reasonable. If it can be proven historically that all the various breeds of dogs have descended from a primitive wolf, no one should want to question the fact.

But some remarks are germain, we think: *First,* the various breeds of domestic dogs are the result of human manipulation, not the doing of nature in her raw state. *Second,* there is no proof, historical or otherwise, that the gap between the canines and the felines (or any other distinct types) has ever been bridged or ever could be bridged. *Third,* if man has not evolved from some animal, from what has he evolved? *Fourth,* since man is so different from any animal even in his bodily structure, we cannot see how a being with so many new characters, both somatic and psychical, could have originated except by an act of divine creation. Surely the Biblical doctrine of the creation of man in the divine image will most adequately explain all the facts regarding man's nature, and especially his mental, moral, and spiritual powers.

We have simply taken advantage of our editorial prerogative to preface Professor Clark's letter and article with a few remarks. Our readers are asked to read his interesting communications in a judicial temper.—*L. S. K.*)

Professor Clark's Letter

MY DEAR DR. KEYSER:

I greatly appreciate your kindness in sending me a copy of the BIBLE CHAMPION for June, 1929 containing notices of my recent article in the *Quarterly Review of Biology* on "Animal Evolution."

Mr. Allen's analysis of my exposition of the subject is exceedingly well done. But he seems to entertain the idea that I believe in special creation.

No biologist of any standing doubts the existence of evolution in some form, though there is considerable difference of opinion in regard to the mechanism of the process.

I may remark, however, that the current illogical dogma which is promulgated by clamorous and fanatical proponents is as offensive to all biologists with a respect for facts, as it is to those who are not biologists.

Herewith I am enclosing a statement of my position on the relationships of man, which may interest your readers. The dogs are taken as illustrating discontinuities in descent because they are familiar to everyone. But many creatures illustrate this much more strikingly.

Sincerely Yours,

[Signed] AUSTIN H. CLARK.

Professor Clark's Article

IT IS a readily demonstrable fact that every living thing is the child of some other living thing. Science has shown that it is utterly impossible for any living thing to appear spontaneously. Since all living things are derived from living things, it naturally follows that the ancestral line of every living things in the world at the present time has been continuous and unbroken, going back to the very earliest life upon earth. No biologist at the present day doubts the continuity of life from parent to child through all ages that passed since life's first beginnings, or the common origin of all forms of life.

Every living thing develops from a particle of living matter—a single germ cell— in which no trace of the adult form of that living thing is discernible. Since every living thing, no matter what it is, originates as a single cell, we are safe in assuming that all types of animal life must be explained in terms of a single cell.

Continuity of life from parent to child does not necessarily imply continuity of the body form in which that life is manifested. In other words, children may be very different from their parents. As an illustration of continuity of life coupled with abrupt and striking discontinuity of form and also in mental traits, let us consider the dogs.

According to the best authorities, all of the nearly two hundred breeds of domesticated dogs are descended from a single type of ancestor which was a wolf closely resembling our native wolf, but with slightly different teeth. The numerous domestic breeds of dogs, all descended from this wolf, may be grouped into wolf-dogs, greyhounds, spaniels, hounds, mastiffs and terriers.

Some of the wolf-dogs, as the dogs of the Esquimaux and of the Kamchadales, show a more or less close resemblance to wolves, while others, as the collies, sheep-dogs and police-dogs, are much less wolf-like. But the wolf-dogs may be arranged in a fairly continuous series from the most to the least wolf-like.

This series of dog forms, the numerous types

of wolf-dogs, is parallel to many of the evolutionary lines which are seen in the geological history of the mammals, as, for instance, in the horses, camels and hyenas. It is a series of types which differ only very slightly from each other connecting two extremes which are widely different.

Of the other breeds of dogs we may select the greyhounds, hounds, bull-dogs and pugs as representative types known to every one.

It is not necessary to describe the diverse bodily forms of these well-known breeds of dogs. But their mental traits call for brief consideration.

The greyhounds, or, as they are sometimes called, the "gazehounds," have deficient powers of scent but unusually keen eyes and ears. They hunt entirely by sight. The hounds, having poor sight, hunt by scent. Bull-dogs are deficient both in sight and scent and are stupid and ferocious, displaying little affection. Pugs, which are much like bull-dogs and are equally stupid, differ markedly from them in being timid and affectionate.

There are no intergrading types between the greyhounds, the hounds, the bull-dogs and the pugs, and there are no intergrading types between any of these and wolves. If we did not know their ancestry, we would never suspect that these types of dogs had anything to do with wolves. Greyhounds are older than history, and the hounds date from the later days of the Roman empire. But in regard to bull-dogs and pugs we know that they appeared with their charateristic features just as marked as they are today from ancestors which were very different.

The domestic dogs, all descended from an Asiatic wolf, furnish an excellent and obvious illustration of unbroken continuity of descent, coupled with abrupt and wide changes in form and in mental attributes.

An understanding and appreciation of the conditions found among the dogs enables us to approach the problem of the relationship of man to the animal world.

Structurally and anatomically man is very close to the man-like or anthropoid apes. This is a readily demonstratable fact which is quite beyond dispute. But it is also beyond dispute that there is a sharp, clean-cut and very marked difference between man and the apes. Every bone in the body of a man is at once distinguishable from the corresponding bone in the body of any of the apes.

Furthermore, man differs very widely from the apes in the possession of articulate speech, which enables him to accumulate knowledge in generations. He also differs in his use of fire and in his use of tools which, as is shown by the fossil record, have been human attributes from the very first. Besides this, so far as history and the study of modern races enables us to judge, he differs in his use of clothing and of ornaments.

The most important difference, however, is correlated with the fact that in man the ministration of both parents are necessary in the raising of a family. A woman cannot raise a family unaided. Interdependent with this, we find in man a socially effective sentiment of love which creates and makes a unit of the family.

That family life was from the first a fundamental human institution would seem to be shown conclusively by the existence in all human races of taboos and laws directed toward the maintenance of the family. Taboos and laws are not, so far as we know, invented to mold society into new preconceived forms, but on the contrary, to correct evils recognized as possessing disruptive or destructive tendencies which from time to time appear.

All monkeys, so far as we know, live together in promiscuous hordes or troups in which each female raises her own young unaided. Family attachments are not necessary and do not occur.

While man obviously belongs to the same division of the mammals as the apes, yet the differences between man and the apes seem to be too great ever to have been bridged by intermediate types, and of all the numerous fossils that have been found not a single one represents an indubitable "missing link."

Man appeared suddenly as a collateral line from the same general complex as the apes: but there is not the slightest evidence that he was ever one of them. Between man and the apes there is a gap, structural and psychological, of the same general nature as the broad gap between the greyhounds and the bull-dogs. But while we know that both the greyhounds and the bull-dogs are descended from a wolf, a creature very different both physically and mentally from either, we have no definite clue as to the immediate ancestry of man.

The general features of human structure and anatomy were inherited, in accordance with the principle of unbroken continuity of descent from parent to child, from some unknown ancestor common to all the Primates, but not from an ape. The details of man's structure and his mentality are his alone.

These are the facts regarding man in the light of presenting biology. The purely physical part of man is not so very greatly different from the purely physical part of the other Pri-

mates, and we cannot doubt that in the far-distant past there was a common physical origin.

But a corpse is not a man. A man is something more than the sum total of the organic substances, secretions and deposits that make up his body. The other and more important part of man is his alone, and is quite unique, showing no real relationship with the corresponding attributes of any other living thing.

A King's Mistake

By Christopher G. Hazard, D.D., Catskill, N. Y.

IT IS written in the Holy Bible, that, in the midst of a glorious banquet at Babylon, there appeared upon the wall of the king's palace, in the handwriting of the Judge of all the earth, a declaration that the Babylonian king, the giver of the feast, had been weighed in the scales of truth and found wanting, and that his kingdom would be taken from him and given to another nation. It is also stated that on that same night the king was slain, and that the reason for his deposition and death was his failure to glorify the God in whose hand his breath was.

The case illustrates the fact that "great men are not always wise"; it also shows how suddenly our foolish pride can plunge us into ruin, no matter how powerful and secure our position may seem to be. This handwriting is upon the wall of history to warn all men who boast of their glory that they should glorify God for all good fortune and attainment, giving thanks unto Him and rendering service unto Him rather than spending their time in worldliness and sensuality, remembering that they cannot draw one breath without His power.

The glory and the glorying of the world of men is the indulgence of a kind of insanity. The true King of men is thus denied His right. The earth is the Lord's, and the fulness of it is the Lord's. Peasant and king are both His servants. It is the falsity of pride that offends God, as well as its wickedness. The psalmist calls proud men a lie. Their glory is not true, for it was not obtained by their own power. Glory belongs to God because the power is His. There is no desire in God for praise and glory that do not belong to Him. God's desire is for the acknowledgment of truth. He hates lies and exposes liars in the interests of truth. Let us see things as they are by believing His view of them. This is His remedy for human error. Thus it is that salvation is by faith.

The Bible speaks of a pride of life that is not honoring God. It is the great mistake that many are making. Though they were kings it would ruin them. When they are weighed in God's scales they are found wanting in the first principle of worthiness, they lack the humility that befits God's creatures. They think that they are gods and that they have created their blessings. This was the devil's teaching when he caused man to fall from his high estate, he said that man would by disobeying God become wise as He and be as God. It was this idea that caused the fall of angels before it brough death upon mankind. The knowledge that is gained by disobeying God is always the deadly knowledge of sin and death. All history has been defiled and destroyed by this mistaken idea.

Is not the instance of the fall and death of the king of Babylon a lesson for our prosperous and boastful age? Are we building great Babylons to our own praise and forgetting that the breath of life is in the hand of God? Is our wonderful civilization honoring God? Are our personal histories rising upon the foundation of Christ, the only eternal basis for any nation and for any soul?

Jesus looks to the first principles of permanent prosperity as He asks whether we are founding life upon the rock of ages or the sand of frail mortality. What is all the success in the world worth if a day or even a few years may bound it? Where and how are we going to spend eternity? A germ can fell the strongest life, but nothing is great enough to snatch a soul from the hand of the Saviour. He gives the breath of eternal life. He brings life and immortality to light in His gospel. Ruin falls back disappointed from the soul that Jesus guards. Hasten to acknowledge the truth of Him. Invest in His securities. Follow Him, though upon a thorny road, and He will bring you to that glorious city that hath foundations, whose builder and maker is God, the civilization that is built up upon truth.

* * *

"The old Christianity was positive and vital while the message of religious liberalism has been predominantly negative."—*Dr. McIntosh.*

The Moral Teaching of the Bible

By Dudley Joseph Whitney, B.S., Exeter, California

(In this article Mr. Whitney answers one of his correspondents who charged the Bible with immoral teaching. Mr. Whitney's defense is worth reading. In forthcoming numbers of the CHAMPION he will answer other objections.—EDITOR.)

MY DEAR SIR:

In accordance with your request, I will try to answer your charge that the Bible is a foul and indecent book. This is an allegation that is often made in the writings of the Rationalists. In fact, one would almost believe that many of the Rationalists never looked in the Bible except to hunt up something obscene. If that is so, they are to be pitied.

In your letter the following seemed to be your process of reasoning: Certain events involving foul conduct are narrated in the Bible; therefore the Bible is foul. I think that you will agree that this was your reasoning. Second, the Bible told of these things; therefore the Bible endorsed them, or directly or indirectly approved of such conduct. Third (a variant of the preceding), a number of characters in the Bible, who in general are approved, did some very bad things; therefore the God of the Bible endorsed such badness. That is quite typical of much of the Rathionalistic argument.

Now, as to the first point, you seem to assert that I deny that accounts of these evil things are in the Bible. Of course I deny nothing of the sort. What I deny is that the Bible is evil for relating them. The Bible tells of murders, thefts, lying, treachery, cowardice, passion, pride, hypocricy, and almost all the evils to which man has at times given himself. There is not the faintest particle of sense in saying that the Bible endorses murder, theft, treachery, cowardice and adultery because it speaks of such things. That is so self-evident that it is almost superfluous to mention it. Yet you and many Rationalists turn around and say that the Bible is foul because it tells of a number of cases of evil conduct!

Our codes of law forbid rape, adultery, indecent exposure and other things of similar nature. Some people might, for all I know, say that our laws were indecent for mentioning these things. The mind of man is capable of such folly that some might even say that the law endorsed these things by forbidding them. The parallel between these things and the Bible is close. The laws forbid these things, and Bible laws likewise forbid them.

The Bible depicts human nature and human practices accurately in the history and prophecies. Since there has been much vileness in human history, it was necessary either to speak of those things, or prudishly and foolishly to ignore them. These "liberals" have always sneered at prudery, and it is a terribly queer thing, therefore, that they sneer at the Bible for telling of these things when they know, or ought to know, that the Bible tells about many kinds of human follies.

It is particularly unfitting for the Atheists to attack the Bible in this manner when birth control is advocated so vigorously by many men high in atheist official circles, and yet, biologically speaking and morally speaking, birth control is a vile abomination. I have reason to believe that you agree with me in this, for which I congratulate you.

In these days of lewd moving pictures and theatrical performances any attack on the Bible for any alleged obscenity is also unfitting; but I think that I need not discuss that matter further. The heart of the whole thing is that the Bible paints a true picture of human character; both vices and virtues are recorded. It could not paint a true picture without telling of the depths of evil to which lascivious thought and conduct will bring mankind.

As to the Bible endorsing such things, you yourself know that such a thing is all nonsense: read the Ten Commandments; read the rest of the Law as given through Moses. Read the vigorous condemnation of David in the matter of Uriah; and, while you are about it, you might compare that standard of conduct with the conduct of other monarchs even up into recent years in matters of morals. Why, the whole thing is so plain and open that it should be unnecessary to discuss it.

This one thing can be allowed: Old Testament standards in certain respects were inferior to certain of our (alleged) standards of conduct today; also, the laws of Moses permitted certain things in that state of society which we feel were regrettable. It will be foolish to condemn the laws of Moses for this, though certainly many will continue to do so and try to work themselves into a state of righteous indignation in the process. That is their privilege.

A Letter to a Doubter

By Dudley Joseph Whitney, B.D., Exeter, California

Dear Sir:

In your letter to me you ask me to prove to you that the Bible is the word of God. You say that you have read it through and that you find many things in it that you cannot believe. You say that you have found many contradictions in it, and that you have found many things that you do not understand. You say that you have found many things that you do not believe. You say that you have found many things that you do not understand. You say that you have found many things that you do not believe.

You say

spiritual beings, are bound up with our bodies, during this mortal life; but that does not indicate at all that the two are identical. When my memory goes back to childhood or my imagination explores distant lands or future times, that certainly is more than a chemical reaction, though there may be chemical reaction connected with mental processes.

Consequently I know the existence of spirit, or personality beyond physical being. Others must know the same, even though they occasionally try to make themselves believe that they have reasoned themselves out of this knowledge. God's spiritual existence is as evident as the existence of individuals. All real Christians (which is different from saying all professing Christians) know God to a certain degree. None will know Him in more than a partial degree until this body is laid down and their spirits go to be with Him.

2. As to the attributes of God, I will come to that in a minute, but first I will take up your second question: "How can anything spiritual create matter?"

I might counter by asking, "How could matter create matter?"

You do not know what matter is, neither does anybody else. The physicists when I went to high school and first studied physics had a different opinion about its nature than they have now. The deeper they get into the problem the deeper and more difficult an answer to it becomes. What is light? What is electricity? What is magnetism? How do various forms of energy travel through space? Thus far these things are inexplicable mysteries, but they all relate to matter. No one can be dogmatic about these things nor about the relation between spiritual being and material substance.

The problem of creation (which in ultimate analysis) is the control of matter must be answered by the acknowledgement of the fact of God. A man can blind himself to anything (or convince himself that he has done so), and he can convince himself into any belief or disbelief he wishes; so the fact of God cannot be proven. If a man won't see it, he won't see it. "There are none so blind as those who will not see." "You can lead a horse to water, but you can't make him drink." No rational being who is at all open to conviction can look at the world about him and say that it could be without God. This is true, whether you accept the God of the Bible or not.

This leads us up to the attributes of God. God cannot be God without being omnipotent. This is to say that God could not be God, and yet have no power to control matter. Could God control matter without controlling the atoms (so-called) which compose it? Hardly. Yet if God can control one single atom, God can control every atom in the universe. There is no intermediate position between no God at all and infinitely powerful and all-knowing God. God himself described His attributes in Eexodus 34:6,7: "The Lord, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgressions and sin: and who will be no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."

Of course, as the Rationalists always do, it will be said: There is evil in the world, and a good God would not permit sin and evil; therefore there is either no God or the God there is, is not good. Invariably the chant of the critic runs to that point.

3. You come to it yourself in the question: "If the Lord in one age of the world could calm a raging sea and rescue ships with their human cargo from disaster, as He is said to have done on the sea of Galilee, then why can He not do that in this age of the world?"

He could. Also an S. O. S. sent out in reasonable time could have prevented loss of life, so could better navigation and more care in seeing that the ship was trustworthy. Otherwise I do not know why God permits one thing to happen one way and another thing to happen another way. Only an omniscient person could tell that, and no mortal knows very much about anything, much less all of God's plans and purposes. God does answer prayer. There has been much of His guidance in my own life, and I have the testimony of others to that effect which I can respect. This whole problem, I might say, is not a problem of philosophy and of calculation, but of the heart, *and also* reason with the heart.

"If the Lord was displeased because of the violation of any of the Ten Commandments, Solomon, and many others of the Lord's elect, then why should He, why did He, tolerate such acts as adultery, slavery, polygamy, bigamy, and other evils perpetrated by them according to Holy Writ?"

If you will read the Scriptures again, you will see that God was displeased with evil. David was vigorously condemned for wrong-doing, and Solomon lost the favor of God, troubles were sent upon him, and much of his kingdom was taken from his son because of his wrong-doing. The difference between the two men was that David repented abjectly for his

evil when he realized it (there are several instances of this recorded), but Solomon did not. The repentance of David when his sins were pointed out, and his faith showed that in the main his heart was in the right place; therefore, he was a man after God's own heart. He was a man of God's own heart, in spite of sins and weaknesses, not in any way on account of them. It is emphasized in the Bible that all men sin; a man is saved in spite of his sins *not on account of perfect behavior.* That is the heart of the gospel: Christ came to save sinners; not just to gather in the righteous. In fact, there are precious few of the latter that I have ever seen, and the people whom I have seen who have been proud of their own righteousness have been unbearable to me, and, I believe, even more unbearable to God.

In criticizing various Bible characters, and others, though I speak particularly of the Bible characters, two points have to be kept in mind; first, the sins and follies of us all; second, many things were permitted and overlooked before the gospel came that were not up to standard. It is much easier to throw rocks at such characters than to view the subject fairly.

5. Now comes your last question: "If you had a houseful of young children, would you be perfectly willing (without restraint) to allow them to read every word, verse and chapter of the Old Testament?"

Yes, certainly. The more they would read the Old Testament (and the New also), the better pleased I would be.

I know you have in mind the narration of certain foul deeds, and I agree that it would seem to be well if the knowledge of foulness could be kept from mankind. Seeing that the world is full of it, and that all men and women run across it in time to a greater or less degree (they certainly do if they patronize moving pictures, which do not seem to be particularly condemned by Bible critics), it is certain that individuals will run across this evil. As I said in another letter, the Bible records human acts of all kinds, good and bad. There would be nothing gained by trying to blot out the record of one class of acts.

Then, as you know, evil is seen in these by men whose minds are evil. A person with a lascivious mind will read over the account of certain incidents greedily, while a decent individual will read them with the same regret that he reads of sins of every kind. Critics of Comstockery ought not to be harping at the Bible all the time. Unfortunately they seem to be unable to think of much else in the Bible but what they think is lewd. It is most amazing that they cannot see its goodness.

That covers your questions. Like you, I will be glad to close the subject by saying "Finis."

Very truly yours,
DUDLEY JOSEPH WHITNEY.

Is God Unrighteous?

By Dudley Joseph Whitney, B.S., Exeter, California

Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world (Romans 3:5,6).

FROM Paul's statement it seems evident that men in the ancient world were as prone as men today to blame God for evil.

This is a very common thing, and it has been particularly impressed on me through participation in several formal discussions in a certain rationalistic paper. Almost inevitably the argument of the infidel boils down to the one point: Evil is in the world; therefore there is no real god. A correspondent in Southern California has written a series of letters on this and related subjects. Since his last letter covers the ordinary arguments of the rationalists, I will give it here.

In a letter to you some time ago I said that, like John Burroughs, I believed in "the God of nature," and that "God is Nature and Nature is God." Your reply to that was that my God must be a cruel God because of so much destruction by the elements. (A)

I'll reply to your statement in this way: If as you believe, or profess to believe, that the God of the Bible is the creator and supervisor of, and over, all universal things, including nature (and possibly super-nature), then why does he, why should he, permit the wholesale ("natural") destruction that is going on and has always been going on in the universe?

Why does this creative God permit nature to do these abominable things? We should reasonably expect that an omnipotent, omniscient, omnipresent, merciful God would put a brake on these destructive elements; but he never does.

All of this only goes to show that the major part of the "holy, inspired Bible" is simply superstitious, and fanatical folk lore . . .

Is it not passing strange too that, while we have authentic busts and portraits of various eminent characters of both ancient and modern times, yet we have not one authentic bust or portraiture of Jesus Christ, or of any of his disciples, or of the old prophets . . . ? (B)

Column after column, in issue after issue of rationalistic papers, is filled with this sort of

thing. Mostly evil is pointed out and God is blamed. Then there are, as in the last paragraph quoted (there is much more to the letter), various arguments about the supposed errors in the Bible.

The first point (A) is interesting, since this correspondent in his first letter complained of storms, earthquakes and such things, blaming them on God; then he went ahead and said that his god was Nature. In reply I simply pointed out his inconsistency in saying that his god was Nature, although he blamed the God of the Bible for these things. The above letter therefore refers to his own argument, not to mine.

His last paragraph (B) is very typical of the snap judgment character of most criticisms of the Bible as offered by rationalists. If this correspondent even knew the Ten Commandments, or thought about them, he would remember: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above or the earth beneath. . . . " Yet he uses the absence of likenesses of our Saviour, the apostles and the prophets as arguments that they did not live. While the gentleman is about it, he might as well argue that Mahomet never lived, or his successors in the Moslem world, for up until the last two or three years no statue or portrait (except a chance photograph) was made of any Moslem ruler, for the Mahometans have the same rule about statues and portraits as had the Jews.

Now the great point I wish to make is not about the failings of rationalist arguments, but concerning this matter of storms, tempests and other so-called evils. The point above all other things to note is that in the Edenic earth such things were absent.

God created a perfect earth, according to the Scriptures, and created perfect plants and animals for it and perfect man and woman. He permitted man to sin, it is true. Being omiscient, He knew before creation that man would sin. Therefore, say the critics, He was not kind, nor merciful, nor just. Philosophers in all ages have stumbled over this. I will not try to discuss it here, though when the point was made by the vice-president of the 4 A's in a discussion with me in the rationalist paper, and when it was harped upon, I offered to discuss it if he wished, but as soon as I made the offer he refused.

We grant the existence of sin. As soon as we grant that, the presence of evil is philosophically explained, even storms and earthquakes. Sin is lawlessness. Lawlessness brings ruin in nature and in society. Sometimes the penalty of sin seems to strike an innocent individual, as in the case when a drunken automobile driver runs into a group of children, or when some dissipated reprobate brings foul sickness upon innocent people. The fact of sin is there and its evil results, whether we can follow the reasons why it strikes where it does or why it does not seem to strike where we may think it should strike. Every honest doctor will say that if sin (and foolishness, and self-indulgence) could be eliminated, disease would almost disappear.

Now, one of the striking features of the situation is that the Bible is very clear about the relation of sin and evil. There was a perfect world, and when sin came even the earth suffered, so that plants which had no thorns before developed thorns, and evidently animals deteriorated equally.

We go to geology, we find that the ancient earth was a marvelous earth, the vegetation was rank, the climate wonderful, so that corals grew in what are now Arctic seas, and subtropical plants in what is now ice-covered Greenland. As I pointed out several months ago in the BIBLE CHAMPION in an article on "The Antediluvian Earth," there were no storms and tempests in those days; otherwise such a uniform climate would not have reigned over the earth, and even the earth which was wrecked by the Deluge was evidently greatly inferior to the earth at Eden, before sin came.

God is blamed because there are storms, but the Scriptures intimate that there were no storms nor tempests nor any natural evil until sin came. Sin came, and sinners blame God and say that there is no God because there is evil. Satan brings evil, and tricks men into denying God on account of the evil which he has induced men to do.

We may philosophize about things, but the philosophy of a man will always depend upon the state of his heart. We may philosophize why God permitted sin to come into the earth, and we may be partly right in our philosophy, or very much wrong. We will not know until we see Him and are made like Him; but, "Who art thou, O man, that repliest against God?"

No man can honestly face nature, and say that there is no God. No fair man has a right to say that God does unrighteously, whether he understands God or not. For the rest of it, not only the Bible, but nature tells us that sin and evil are one and inseparable; where there is the one, there will be the other. Until sin is overcome we cannot complain of the existence of evil.

THE SANCTUARY

An Examplary Decision

Joseph Parker, D.D., London.

And after they had held their peace James answered, etc.—Acts 15:13-35.

This was a crisis in the history of the Church. The greatest disasters might have befallen the Christian cause at this critical time. The man who, humanly speaking, saved the Church was Paul. There was in him a fine spirit of conciliation as to manners and methods and usages; but when it came to the liberty of Christ, and the independence of the Church, he stiffened into inflexibility and he 'gave place to subjection, no, not for an hour." We have in these verses a little picture of early Church life.

I. There was a full discussion of the question. Let us recognize the place of human thought and human independence in the consideration of Christian problems. All may speak. But the Gospel must be preached in its own key, for the music of heaven may be spoiled by the harshness of a poor and selfish tone. The discussion was full, impartial, thorough.

II. The decision was pronounced by the President—all things were done decently and in order. Every man was heard, the proceedings were summed up and sentence delivered not in the terms of the President's own choosing, but in words which seemed to gather up into themselves the common sentiment of the excited and earnest assembly.

III. This little picture marks the beginning of Christian liberty. Under the teaching and illumination of Paul's ministry the horizon of James widened. James began to see that Christian liberty was founded on prophecy, and "to this," said he, "agree the words of the prophets"—that it was also attested by facts. There was no novelty in it. What we think is novelty has been in the Bible all the time. We do not need a new Bible, but more light for the readers of it; then they will see that in God's volume is the great stream of thought, doctrine, liberty, out of which all that is good in collateral directions flow.

IV. This little picture shows us the right way of treating new converts. Here we need instruction. The apostles taught new converts the doctrine of absention; they were to begin by *not* doing things; to abstain from paying religious attention to their idols, from polygamy, from certain savage rites and customs. The apostles were content if men began by doing that which is well; their letter concluded with the words, "from which, if you keep yourselves, ye shall do well." The soul of young converts would be warmer under the rays of apostolic advice than under those of modern criticism.

V. This little picture shows us some of the happier aspects of controversy. But for this controversy who knows when Paul and James might have been brought together. And after the controversy was over, James writes these words: "Our beloved Barnabas and Paul." That was a happy ending of controversy. James wrote more than that, for he looked at the question partly from the character of the men who had sustained one side of it, and he called them "men who had hazarded their lives for our Lord Jesus Christ." So judge in every controversy. The man who does most to enlighten human darkness, mitigate human distress and comfort human hearts, is more likely to be true and sound in spiritual philosophy and doctrine than the man who is only critical and not self-sacrificing. What have we done for the Lord Jesus? Could we chose an epitaph that would be so sublime as this: "A man who hazarded his life for the Lord Jesus?"

* * *

Sinful Nomenclature

Canon F. W. Farrar, D.D., London.

Woe unto them that call evil good and good evil, etc.—Isaiah 5:20.

Reproof and denunciation, distasteful as they ever must be, have their office. The word of God is something more than a pleasant song. It is sometimes a fire to scathe, a hammer to dash in pieces, a sword to divide the soul and spirit, the joints and marrow; and therefore it is a great sin to try to blunt the edge of the sword of the spirit by calling evil good and good evil.

I. It is a great sin to disregard or even to underrate in the least degree the eternal distinctions of right and wrong, to view things in their wrong aspects and to call things by their

wrong names. "He that sayeth to the wicked, 'Thou art righteous,'" says Solomon, "him shall the people curse." And Paul tells us there are some things that ought not to be so much as named among those who lived holy lives. The evil word is a long step beyond the evil thought. Speak of sin in its true terms and you strip it of its seductiveness. Call a vice by its real name and you rob it of half its danger by exposing its grossness. The very guiltiest of sinners is he who paints the gates of hell with the colors of Paradise, and gives names of clear disparagement and dislike to scrupulous honor and stainless purity.

II. The cause of this sin is due to a fading appreciation of moral evil, to a tampering with it, and to a destruction of that healthy instinct which revolts at it. This is illustrated in the third chapter of Genesis. Light words and careless thoughts are not indifferent things. Character is not cut in marble, it may become diseased as our bodies do. Abhor that which is evil, cleave to that which is good.

III. The punishment of this sin is the failure of all life, the waste, the loss, the shipwreck of the human soul. The rose is a glorious flower, but it withers sometimes and produces nothing but mouldering and loathly buds, because there is some poison in the sap or some canker at the root.

Careers that might have been prosperous and happy are sometimes cut short, blighted with disgrace, the conscience seared, the distinction between right and wrong lost. They are mortified to painlessness, and this is death. This is the worst foe that can befall those who miscall things which God has stamped with His own signet.

* * *

Crosses and Crowns

By Bishop H. W. Warren, D.D.

For Thou hast made him but little lower than God, and crownest him with glory and honour.—Psalm 8:5 (R.V.).

There is no field so barren but it may be made to blossom with roses; no tropic marsh so stagnant but it may be made glorious with the Victoria Regia; and no field of human endeavour so lowly but it may be made to bear the Godlike heroisms of sublime character. When Rome needed to be saved it found Cincinnatus at his plow. When the American Revolution needed a leader it found Washington on his farm. And when the most glorious Union on earth needed to be saved it found Grant in his tannery and Lincoln just out of his cabin. So when the immortal Son of God needed companions, and fellow-workers to turn a world upside down, He found Matthew at the despised seat of a publican, and Peter and John at their fishing. And when the Lord uttered His judgments of great deeds as seen in the light of eternity He commended the poor widow giving her two mites, He loved Martha careful in household duties, and He made a memorial over the whole earth and through all time of the poor woman whose overflowing love anointed Him beforehand for His burial.

Many are the crosses men carry in lowly life. "But the cross is the only ladder tall enough to reach the threshold of heaven." Paul, the prisoner in a Roman dungeon, could look up and say, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the Righteous Judge shall give to all them that love His appearing.

* * *

Heavenly Treasures

By Charles Wagner, D.D.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—2 Cor. 4:7.

Ill were it for us, if youthful vigour, glowing eyes, joyous enthusiasm, the privileges of youth, constituted our supreme beauty; for in that case could the end be aught else than a decadence, and what value could there be in a beginning which must lead to such a disappointing issue? But it is not so. There is a face more beautiful than the one which glows with all the freshness of twenty years; it is the face of the old who have suffered much, if in their dim eyes there still dwells a gleam of tenderness, and on their brows, deep-furrowed like the page of a book of fate, signs of confidence remain; it is the face of a man who has struggled in righteous causes, and borne so many assaults that he has become nothing more than a ruin. And when at last he falls vanquished, he is so beautiful that one must needs be God to judge him aright.

Let us take account of what manner of men we are, and in our apparent defeat, feed on the inward joy, the comforting assurance, of those who bear treasure in earthen vessels!

Poor humanity, sacred and living clay that God Himself has moulded! Never has marble or bronze made animate by the hand of man, spoken as thou hast spoken; never has an immoral lyre vibrated with music worthy to be compared with that you give forth, warm and vibrant, under the impulse of grief or love, under the inspiration of the Spirit.

FLASHLIGHTS

By Edwin Whittier Caswell, D. D., Middletown, Delaware

If a man die, shall he live again?—Job 14:14.

The immortal life to the sons of God is not a speculation as to the distant future. It is a present possession, a conscious experience. There is but one life and we are now living it; and those who have gone beyond, share with us a life which to them has deepened and broadened, but which is the same life they lived by our side. We are not to become immortal by some mysterious change of death. We are immortal; the life of immortality is ours today. "I feel in myself the future life," wrote Victor Hugo. "I am like a forest once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with reflection of unknown worlds. You say that the soul is nothing but the resultant of bodily powers. Why then is my soul more luminous when my body begins to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me."

"It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song—I have tried them all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."—*Bishop Wm. F. Anderson.*

Even so the tongue is a little member . . .how great a matter a little fire kindleth.—James 3:5.

An old Latin author long years ago was wise to say that "A bad tongue is the organ of the devil." Oh, think of what mischief an unclean tongue does! I pray you soil not that sacred member, for should not every member be sacred unto God who made it? Soil not that sacred member with words unwholesome, defiling and depraving. Speak good words and pure, bright and clean. God save everybody from having dirty tongues, befouled with filthy talk.

I do not want to have an unkind tongue. It is bad enough to have an unclean one; I am not sure but what it is worse, though not so disreputable in the eyes of everybody, to have a bitter tongue—a tongue that rails and baskbites, and says nasty things. It is a proof that we are unkind at heart. It will make a wonderful difference to our future career, for according to that tongue of yours you will be steered into calm waters or into stormy seas, for the tongue is as the helm that guideth all the ship.

Also would I fain be delivered from a tongue untrue. "What shall be done unto thee, thou false tongue?" says the Psalmist. I had as lief have no rudder to my ship as one that does not answer to the compass of absolute accuracy and veritable fact. I want my tongue also to be saved from thoughtlessness, for evil is wrought far more by want ofthought than want of heart. —*Rev. Thomas Spurgeon.*

Thou shalt be called by a new name.—Isaiah 62:2.

When a child is born, the next thing is a name. If we are true children of God, we are sons of the Most High God. We are children of God; we can say "Abba." Christ says, "Ye are the children of God." Isn't a man a child of the devil if he is a sinner? And if you turn from your sins, you can be called the "children of the Most High God."

If I am a Christian, I am Christ's man. Some say, "I feel Christ in Cicero; I feel Christ in Demosthenes." Some men are preaching about the man back there, as though they were disciples of him. If you are disciples of Christ, follow Him. The "family name" is a pretty good name after all. Don't bring disgrace upon the name. Don't bring a tarnish upon it.

It is said of Alexander that they wanted him to run a foot-race, and he said he would if he were not the son of a king. Let us remember that we are the sons and daughters of the heavenly King; that our Father is the God of heaven and earth. A woman said, "I wouldn't go to hear Moody again, because he was a millionaire. He said his Father was very rich." My

Father is very rich, and He owns all the banks in the world, the silver and the cattle on a thousand hills. I can't tell you how rich I am. You can become millionaires yourselves, this hour, if I can. Come, get a new name. If you are not a child of God, make up your mind to become one today.

I have no sympathy with the man who stays in the old ways. It says in Hebrews 10:20, "A new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." This old Book and the Holy Ghost declare that what the Lord wants to do is to open up a way of peace, a joyful, light, cheerful path. —*D. L. Moody.*

And Jesus put forth His hand; and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.—Matt. 5:3.

Christ is a real touch upon human life. We have known the silent touch of Christ, the sacred stirring and movement within ourselves of good desires. They have come in our hours of solitude, they have come in "the dead, unhappy night, when the rain was on the roof," and the heart was disquieted within us. We have known the comforting touch of Christ, the sense of a great sweetness and relief in the thought of Christ as though an unseen hand indeed poured cool balm into the wide, ragged wound the world had made.

And we have known the painful hand of Christ, the finger of flame, moving across our souls, and writing dreadful things upon the wall of the chamber of the heart, the Mene, Mene, Tekel, Upharsin of lost hopes. We have known the arresting touch of Christ, the quiet hand upon the shoulder, bidding us look up from the dust, where we groped for tinsel toys and gilded baubles, to the forgotten sublimities of human life. And yet we passed and we are very much what we were a dozen years ago. It is manifest, therefore, that something else is needed. And what is that something?

It is not only Christ's touch upon us, but our touch upon Christ. Christ has touched you, but dare you now touch Christ?—*W. J. Dawson, D.D.*

And they shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels.—Mal. 3:17.

Earthly jewels are very valuable, and we give them names. We give our children names because they are precious to us; we even give the more valuable animals names, but not to the less valuable. We give diamonds names because of their extraordinary worth, as the Koh-i-Noor, valued at $600,000, the Great Yellow, valued at even more, or the Great White diamond, valued at $250,000, or the Jubilee diamond, worth $2,000,000, or the Pretorian at $4,000,000. A small ring may cost a large sum of money because it is set with a diamond. Diamonds have even cost men their lives. Sanci, a Frenchman, sent his trusty servant to carry a diamond of value to King Henry III, and as he passed through a dangerous place he was attacked by robbers, who demanded the treasure; but the servant would not give it up, but rather gave up his life. Sanci, when told that his servant had been killed by robbers, said he was sure that he had not given up the precious diamond, and upon opening the body found the diamond, which had been swallowed. It had cost the faithful man his life at the hands of the robbers.

For you and me to be counted among God's jewels, it cost the life of His only Son, Jesus, our Saviour. The Lord of hosts means by His jewels those who have sought Him and found peace in forgiveness of sin. They accepted the price paid on Calvary, and are being made ready to shine in His royal diadem, in that great day when they shall sit down around the throne with that immortal throng, whose garments have been made white with the blood of the Lamb, and therefore are before the throne of God to serve Him forever in the beauty of holiness.—*Rev. Loyal W. Madden.*

Some Bible Studies in "Seven."

The Seven Great Doctrines: Sin, Repentance, Faith, Redemption, Justification, Regeneration, and Sanctification.

The Seven Great Revelations: God, Life, Immortality, Resurrection, Judgment, Heaven, and Hell.

The Seven Great Bible Events: Creation, Fall, Sinai, Bethlehem, Calvary, Ascension, and Pentecost.

The Seven Great Books of the Bible: Deuteronomy, Psalms, Isaiah, John, Acts, Romans, and Revelation.

The Seven Great Men of the Old Testament: Abraham, Jacob, Moses, Joshua, David, Elijah, and Daniel.

The Seven Great Chapters in the Old Testament: Genesis i., Exodus xx, Deut. xxviii., Psalm xci., Proverbs iii., Isaiah liii., and Joel ii.

The Seven Great Chapters in the New Testament: Matt. v., Luke xxiv., John xiv., Romans viii., 2 Cor. xiii., Ephesians iii., and Revelation xxi.

The Seven Great Women of the Bible: Miriam, Ruth, Esther, Dorcas, Mary, Mary, Magdalene, and Lydia.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The First Law of Life

Matthew 22:34-40

THOUSANDS go about the earth with a camera, while nature puts forth its resplendent beauties. They take pictures only of the loveliest things they can find. The negatives are developed to become visible and permanent, for the joy and edification of photographer and friend. Many could cover a room with such specimens of loveliness. How different it would be if the photographer hated beauty and loved ugliness! This is human life.

Every human being has a "chamber of imagery," which he is adorning continuously with the things he loves. (Ezek. 8:12.) This chamber is at the heart of his life; and it is life's characteristic, life's pictured index. It is of the utmost importance to have only the beautiful and the good on these walls; if life is to be a "thing of beauty and a joy forever." We are often compelled to see ugly things; but, if we do not love them, we do not develop the negative on the plates of memory; and they fade away and gradually die. What we love and develop, and reproduce in the positive, becomes a real, integral part of our life. Life is thus moulded and vitalized by our love. The first law of life is, "Thou shalt love the Lord thy God."

The love of God in our heart gives us a love for the beautiful, and the good, and the kindly. The Creator has filled the earth full of loveliness in a myriad of forms; and He has given us the faculty to love them. Human life is full of beauty in unlimited variety, morally and spiritually; but to err is human. Some look for ugly things, of which to gossip; but the happy souls look for goodness, and find it everywhere.

The love of God in our heart constrains us to seek the good. We are willing to sacrifice all forms of lower good for the higher, for the best that God has provided for us. We scorn the thought of dishonesty, of "sharp practice," to gain material wealth. What can wean man from the sensuous pleasures of the flesh? Can reason? Can exhortation? The only power greater than that of the world is the power of God's love. This fills life full of spiritual treasures, making us rich toward God.

The love of God in our heart reproduces the beauty of Jesus Christ in our life. "Beholding the glory of the Lord we are transformed into the same image from glory to glory, even as from the Lord, the Spirit." (2 Cor. 3:18.) What we love we absorb, so that it becomes a part of our life. Made in the image of God, our latent likeness to Him becomes actual under the mysterious power of God's vitalizing love, born within us, regnant in our life. "Be ye imitators of God, as dear children." (Eph. 5:1.)

How can we make the love of God the ruling passion of our soul? How can we obey the injunction, "Thou shalt love the Lord thy God with all thy heart, and mind and soul"? Many Christians are half hearted. The love of many grows cold. Why lukewarm? Suppose you have a good Mother. How do you get to love her? What weakens that love? Thinking of her love kindles your own for her. How much she has suffered and done for you, and is willing to do! God is the perfect Mother of mankind. How much He has done! How great is His love for each of us! "We love because He first loved us, and gave His Son." Disobedience kills love. A partial reserve blights love. "If a man love me, he will keep my word; and my Father will love him; and we will make our abode with him." (John 14:23) Love fulfills law.

The Larger Life

Matthew 7:7-12

THE earth is getting smaller; but man's life is becoming larger. Life is measured by its contacts, by its correspondences with environment. The oyster lives a restricted life. The horse lives a small life, even with excitement of the race course. Some men have a vital interest in a very few things, and those material, physical. Man's possibility is seen in his ability to reach out and touch with appropriation a wide range of things material and things spiritual. Thus men classify themselves as brute or human, as children of the world or sons of God.

Man never got all around the earth until the sixteenth century. Now he flies east or west and home again in a few days. He carries the mails across prairie and mountain, spanning the continent in a few hours. We may sit in our home on the Pacific Coast and hear a prima donna singing in the Metropolitan in New York City. These marvelous achievements are evidence of the larger life of man, finding itself in civilization. But the material realm is only the skeleton of the real life of man. Man has a body, with its brain; but man is a soul, made in the likeness of God, endued with His spirit.

"God commended His love toward us in that while we were yet sinners, Christ died for us." The Greek word translated "sinners" means those that have "missed the mark," missed the way, missed the greatness of their God-given life. The mission of Jesus was to bring us back into the way of life, the abundant life, the larger life of the spirit of God.

Jesus is the acid test of our life. Some see in Him a mere man, of words and acts and heroic spirit. But His manhood is a window, through which we can see eternal attributes, spiritual principles, the incarnation of God. Even the disciples saw only His mortal life, saw the window of His flesh; and so God allowed men to break the window, to kill the body. At first His followers thought all was lost. Then they looked out, beyond this temporal mortality, and beheld the divine Christ, the glory of God in the face of Jesus. "He that hath seen me hath seen the Father." (John 14:9.)

The love of Christ in the heart leads man out into the larger life. The selfish life is small, narrow. Great minds may repose in pigmies, stunted souls. They see only their own fancied greatness, their own interests. Others are exploited for what can be plundered. The larger life sees the goodness in others, the worth of others, their rights and liberties. The Golden Rule is its true expression, "Whatsoever ye would that men should do to you, do ye even so to them." Thus our life is enlarged, without limit.

The love of nature opens the portals of the larger world. Instead of seeing in trees only so much lumber, in cataracts only so much latent power, in mountains only so much dormant gold, we see the beauty of God's handiwork, the materializing of spiritual thought, of eternal laws, the love of the Creator. "To him who in the love of nature holds communion with her visible forms, she speaks a various language." God's works on earth, smashed by man, are the "broken lights," reflecting the wisdom and love of God. Even in them we get glimpses of His Immensity. Heaven is mirrored to our understanding, to our affection, to our spiritual life.

The larger life of the larger world begins while we still are "in the body pent." "He that believeth hath everlasting life." Our spiritual contacts are embryonic. When the death of the body comes, we graduate into the larger life, as the perfected imago escapes from the cocoon. "All that is mortal shall be swallowed up of life." (2 Cor. 5:4.)

The Dome of Human Life

I Corinthians 3:16-23

THE Congressional Library in Washington, D. C., is said to be the most beautiful library building in the world. The architect, Smithmeyer, toured the earth, and gathered from the finest edifices the best ideas; and then with his consummate genius he combined them into the American ideal. Every part has its truth, a truth that has helped the world, and made America great. Hundreds of names are engraved, as representatives of all that is grandest in intellect and art and achievement. The central dome concentrates all the greatest, as a burning glass gathers into focus the rays of the sun. High above the three millions of volumes arranged upon the shelves in a circle that symbolizes eternity, stand heroic figures representing commerce and law, history and poetry, art and science and philosophy. The statue of religion dominates them all; and at the apex there is the crown of all human glory in letters of light, "What doth the Lord require of thee, but to do justly, and love mercy, and walk humbly with thy God?" (Micah 6:8.)

This library, costing nearly seven millions of dollars, is a magnificent emblem of the powers of man. There is nothing truly great in earth but man; and there is nothing great in man but mind and soul. The soul possesses those faculties that link man with God, and lead him in all things up to the Father of his Spirit, the source of all that is good and great. Jesus knew what is great in man, and how to make the most of these potential capabilities. The dome of human life is found in these faculties, which can focus all his powers in the will of God.

Judge Fawcett, of the Brooklyn Criminal Court, said, that out of the two thousand seven hundred cases brought before him, not one had ever been an active member of the Church of Christ. He had asked every young offender if he was attending Sunday School; and not one had answered "yes." The Church surmounts all other organizations as the dome of the library rises above all other parts, and points to man's relation with his God.

The highest attainments of man are not in science or in philosophy- in music or in art, in law or in medicine, nor even in theology. It is in the Christlike life, animated by the Spirit of Christ. It was a sad epitaph, "Born a man; died a grocer." The only chance for man to live worthily and die honored is in the realm of his spirit. Only twice born men are in this class. The godward nature of man, attuned to Christ, towers in eternal grandeur.

Justice is one of the pillars of God's throne, and it is the right-hand pillar of man's character. It denotes honor in judgment and in life. Graft and corruption, prejudice and favoritism engulf the life of many, who might otherwise be great and good. Many clamor for their rights, while forgetful of the rights of others. Eternal Right gives all a square deal.

The left-hand pillar of the dome of human life is mercy. If God had only justice, where would man be found? We too must mercy show. Without mercy man is not human. We must temper our treatment of the tramp and of the outcast with mercy. Society will be reformed by kindness.

The keystone of the arch is godliness. "Walk humbly with thy God." This makes man's life the "Temple of God." Jesus was the perfect expression.

The Divine Partner

I Corinthians 3:9-15

GOD made the earth for man; and then made man to possess the earth. He took man into partnership. Man failed and ruined the whole business of God on earth. Still God cared for His partner, and rescued the human race, by His Son, Jesus Christ, perfect man and incarnate God. We become "partaker of the divine nature." (2 Peter 1:4.) "Greater works than these shall ye do." (John 4:12.)

By His Holy Spirit God comes into touch with man personally, through his godward nature, sleeping but never dead. Philip Mauro, of Washington, D. C., a famous thinker, had a remarkable experience, that brought him into partnership with God. In his usual unhappy mood he went to a theater for diversion. While waiting in line at the ticket office, an unseen hand touched him and led him into the street. He did not know where he was going, but soon he heard singing on Eighth Avenue. He entered a church and found himself in a prayer meeting. He gave his heart to Christ. Such, in different details, has been the experience of millions, "called with the high and holy calling, of God in Christ Jesus."

The partnership is more widespread than many think. Some rule out all that do not think as they do. So did the disciples of Jesus. "We forbade him because he did not walk with us." "Forbid him not. He that is not against us is on our side." Everyone that has the spirit of Christ is in partnership.

God wants to work with man in every department of human activity. Some would narrow this down to moral and spiritual things; but the body of man and all things of earth are God's. "The cattle on the thousand hills." He cares for the birds and flowers. If all realized this, we would not need "bird sanctuaries" and "game laws." Nothing human is alien to God. It is our privilege to consider ourselves partners with God in earning a living, and in living.

Teachers today emphasize the practical side of religion. There is the danger of going to the opposite extreme of the past. The happy mean, and the divine truth, is to be conscious of God's presence and interest in all our life and in all our relations with our fellowmen. Law is sacred, and its observance and its enforcement are essential. Life is sacred even outside the Church. "I say unto you, Love your enemies. Do good to those that hate you." Thus "every common bush is aflame with God." "All are yours and ye are Christ's and Christ is God's." "Heirs of God and joint-heirs with Christ."

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

THE experiences of John Lewis were much like hundreds of the life histories of the young people of this generation. Wanda had merely sketched the events in her conversation with Peyton. There were many things about him she did not know, and many things also that she did not tell.

John's point of unsettling was when his high school principal insisted with a knowing smile that the "creation story" of the Bible was merely an unfounded tradition, a mere poem, and opposed to all the assured findings of science. Why is it, that an educational system which forbids the teaching of any form of religion should permit the teaching of anti-religion? Why is it that the schools supported by the taxes of the Christian believers and to which compulsory school-laws force them to send their children, must uncomplainingly stand aside and see the faith and Christian character of those same children destroyed? Every theory taught in schools that can, in any way unsettle the religious faith, is but an unnecessary excrescence not at all needed to inculcate the real facts of the subject studied. It is but justice that in some states the very same laws that compel the enforced attendance of children and forbid the teaching of particular religious beliefs, should be amended to forbid the teaching of theories and guesses which are aimed at the heart of the religious belief of the patrons of those schools. Such theories are not scientific facts, and scientists ought to be ashamed of them. When the great awakening of truth reaches them, they will be ashamed.

IX

The Pinch of the Shackles

Noticeable is the address of the president of one of the American scientific societies, in which he held that the Bible and its religion was but an antiquated superstition,—that, as science made more of an inroad into the minds of intelligent men, religion would wane until in the future, science should entirely supersede it, and religion would be abandoned as a strange perversion of an ignorant period in the history of mankind.

When the principal argued the unchangeable laws of nature as being greater than the creative power of God, every combatitive element in John's nature arose in open rebellion. But his remonstrance was so silently passed by in open contempt that he went home angered in every aspect. He could not sleep that night, and felt like consulting his mother about it. But, realizing the pain it would cause her, and knowing that she was not likely to give the help he needed, he did not mention it to her. Although an intelligent woman, she did not pretend to be initiated into the more intricate theories of science and philosophy. He did speak of it to his father the next day, but found no response there, other than a characteristic "Hem!" and an attitude that was intended to imply that the teacher was paid to inculcate knowledge and was supposed to show wisdom in the process.

So John went back in a spirit of forbearance, and having no reinforcement to appeal to, he silently listened to the apparently reasonable arguments and baseless analogies; and, as the teacher followed up his first claims with a continuous array of proofs, so claimed, and citations to supposed authorities, the first resistence gradually gave way; and rather than be different from the rest of his associates, he accepted the dangerous views as quite the scholarly thing. When the principal showed the many analogies in nature, and argued that anal-

ogies proved relationship, John did not see the illogical mistake, and became in time a very enthusiastic evolutionist. Chapter after chapter, and book after book, he found it necessary to eliminate from his Bible, until awakening one day to the futility of trying to reconcile the miraculous with the natural, he ceased all Bible study, and naturally began to rebel against Bible school.

If man was not a creation of God but merely an evolved animal—body, soul, and spirit; then, one must look to the animal as the example for action, for training, and habits. He became very interested just at this time in a book he found on the desk of one of his lady teachers. It was a discussion of the need of instructors to study animals, especially apes, in order to understand the proper methods to employ in teaching children. He borrowed the book, and afterwards discussed the subject with the teacher. He was not surprised to find that it was one of the most widely circulated books among American pedagogues.

And then a very natural decision took possession of him. If disobedience to God's law as taught in the eliminated chapters of Genesis was not the origin of sin, what was it? His evolutionary theory enlightened him as to that. Sin was but the involuntary recurrence of animal ancestral traits. Lying, theft, anger, fighting, deceit, immorality, were not sinful because Holy Writ condemned them, but quite natural conditions through inheritance from the animals from which man sprung, re-enforced by his struggles to attain the man form. John's moral nature began to be honeycombed with secret evil practices, which finally came out into the open light of his character. Actual viciousness assumed a place in his nature.

To a slight degree there was one counteracting influence. This was through the social decisions as to what was best and what was evil. The traits of character must be suppressed for the good of society but not because of any real evil in them. Immoral practices if kept secret could not harm society, he argued. It was man's open defiance of convention that constitued sin. At first, he formulated a code of morals to be substituted for his habitual religious scruples, but these gradually disappeared as he gave his spiritual nature less and less exercise.

John's final appeal to Harker was explained to Wanda as a part of his confession to her on a visit to him in jail. But he did not tell her all of the conversation. She would have been even more indignant if he had.

When Harker had answered John's request for an interview and explained that he was much puzzled by the conflicting opinions he had come into contact with as a college student, the appeal was of the minister's liking. Here was a young man much in need of just such advice as he enjoyed imparting. He hastened to the hotel, and was shown up to the pretended invalid's room.

"Are you really able to be worried with a conference?" Peyton had asked, condescendingly, as soon as they had passed the commonplaces of the meeting.

"Quite able," John had responded. "I only have a slight indigestion, and a severe headache, which is much better to-day. I shall get the train back to the college to-night. In fact, I really ought to be up and dressed now, but think it wiser to remain where I am until this afternoon."

"Probably that would be the wiser course," Peyton confirmed, sympathetically.

"I was passing through and, having heard of you as a minister of more than the average culture and scholarship, it occurred to me to consult you about some perplexities I have."

"I shall be more than pleased to help you solve your doubts," Peyton answered modestly. And then to encourage the boy to have a proper conception of his ability, he added: "I confess I have had some advantages in the way of education. After completing my regular college course at the university, I attended a Seminary in a city which also contained a university with a famous graduate department. While pursuing the theological course, I doubled by taking extra work in science and philosophy in the university, and though I did not complete all the theology, I did, in four years, win my doctor of philosophy."

"I imagine then you are ample able to help me," assured John, casting a look of admiration toward his new friend.

"We shall see," assented Harker. "Now tell me what the trouble is."

"I was trained up by a mother who had an unswerving faith in the Bible," John began. "More than that, she had planned that I was to be a minister. I never knew until I was part way through the high school that there was any serious disbelief in the things the Bible taught. Then I discovered with something of a shock that there were lots of intelligent, scholarly men, who did not take any serious account of that book. And, then, as I heard their views I could see that the miracles are not true to nature, and realized that so far as the experience of the race was concerned, we had no reason to believe there had ever

been anything contrary to the laws of nature. If miracles had ever occurred, why were there none now?"

"A very natural attitude for any bright young boy to have," commented Peyton. "In other words, you found the Bible stories to be exactly on a plane with the childish Fairy stories you had discarded as soon as you were able to test out their impossibility?"

"Quite so," replied John, realizing that this man comprehended exactly his viewpoint. "Well, it was hard at first to clear my mind of the suggestive teachings of several years, but the more I subjected them to sober reason, the more preposterous they appeared. I found that many very high class thinkers were as doubtful about it all as I was. My high school principal showed me the address of the president of one of the American scientific societies, in which he held that the Bible and its religion was but an antiquated superstition, that as science made more of an inroad into the minds of intelligent men, religion would wane, until in the near future science should entirely supersede it, and religion would be abandoned as a strange perversion of an ignorant period in the history of mankind."

Peyton laughed, sympathetically. "I happened to see the same speech. And it was convincing, though I am not satisfied to accept the full limit of his argument. I am not quite sure that science can entirely supersede some sort of a religion, but the religion which can survive must be one largely shaped by scientific thought. Some sort of a mortal organization is demanded by society. Of course a modern or yet to be organized secret society or benevolent order might usurp that field; but, personally, I think some sort of a church will survive."

"I am not so sure of that," volunteered the young man. "I do not see any use for a church at all, myself. I was sure for a while that that eminent scientist was quite right. But when I got among the teachers and young people at my college, I had the surprise of my life. That people of their evident intelligence and attainments should be so firmly insistent on the false ideas I had discarded was a shock to my egotism. In fact, I have been so shaken by it that I want to ask you some of the questions that have been forced upon me."

"Propound your questions?" Harker said, in invitation.

"Very well," said the young man, giving a determined set to his jaw. "Since evolution is denied by some good and intelligent people, why should it be accepted as true?"

"Because the scholarship of the world stamps its approval upon it," was Harker's ready reply.

"What do you mean by scholarship?" was the boy's next question. "I find some very able and scholarly people who claim it is not proven."

"Bosh! No scholar would claim that!" exclaimed Harker, disgustedly. "Scholarship, as I use the term, is applied to those authoritative writers and teachers who are recognized by others of like attainments."

"What like attainments?" was asked, as to this ambiguous reply of Harker.

"Those having the same views and similar training," replied Harker, hardly realizing exactly what he might mean by the reply. Evidently he was not trying to give his real opinion but was involuntarily feeling with his mental grasp for something which he had read.

"That is,—" said the boy, keenly, "To be more concrete,—those accepting evolution are authorities and scholars; those not accepting it, lack scholarship?"

"Really, I beileve that is about the fact in the case," confirmed Harker. "Since all scholars are evolutionists,—they could not be anything else, —it is only those lacking scholarship, who reject it."

The young man caught his meaning, even though the usually clear-speaking Harker was guilty of a very loose phraseology in the attempt he had made at expression. "Then, belief in evolution is the essential quality for a rank in scholarship?" he asked, holding his mentor to the one point, relentlessly.

"Yes," confirmed Harker. "For no scholar rejects it. Of course it requires other attributes also to make a scholar. I know of some people who believe in evolution who are not scholars."

"But all scholars do believe it?" persisted the young man.

"Yes; all scholars do," again affirmed Harker.

"Would you recognize Agazziz as a scholar?" He opposed evolution.

"Agazziz is dead," affirmed Harker, true to form. "He did rank as a scholar in his day. There are no *living* scholars who disbelieve evolution."

The boy persisted. Here was a point that had given him some uncertainty. He knew of several first rank scientists of eminence who were not evolutionists. So he continued, "If Agazziz were living to-day you would not recognize him as one of the earth's greatest scholars?"

"Not with the antiquated views he held," Harker insisted.

"What is evolution?" queried the interlocutor, shifting the grounds of the discussion.

Peyton laughed. "That would be a hard term to define since evolutionists differ in their meaning of the term. I think, however, all would accept the statement that evolution is a process that accounts for progress, for modifications and for adjustment in living things."

The young man flushed with momentary disappointment at this loose attempt at definition. "Dr. Statler of the college I attend believes in all that," he replied. "And still, he is the most rabid anti-evolutionist I ever saw. Now, what is the real essential thing in evolution: the real *fact* of evolution?"

"I have never thought of it in that light," said Harker, thoughtfully. "But I suppose the real fact of evolution is the deriving of one species from another by process of natural law."

"How this deriving is accounted for, is not a part of evolution?" was the next question.

"No;" replied Harker. "The *how* is not the fact of evolution, but a method, which is differently treated by different believers."

"And since the method has never been shown and authorities themselves contradict each other as to the method, the fact remains that evolution is accepted purely on assumption?" was the next rigid question.

"Hardly as serious as that," Peyton objected. "These different explanations are based upon observed analogies."

John looked up with disgust. He was not getting his doubts settled as rapidly as he had hoped. But he would persevere.

"Was Charles Darwin an evolutionist?" asked the young man, and as unexpected as the question was, Harker saw that he was sincerely striving to relieve his mind of some puzzling alternative.

So he answered emphatically, "Most assuredly. Most scientists do not agree with the method he advocated, but they acknowledge him as a reputable evolutionist."

"And to be an evolutionist one must believe that every species arose from evolutionary changes in another species?" insisted the puzzled boy.

"Yes, indeed!" replied Harker, without hesitation.

"But in classifying Darwin as an evolutionist, are you aware that he said, after all his research and generalizations, 'When we descend to details we can prove that not one species has changed?' "

"I think some one has misrepresented his position to you!" hotly replied Harker. "I think I have read everything Darwin ever wrote, and he never said that. Why, such a statement would nullify all his writings on the subject. Where did you get that statement?"

"Dr. Statler said that his son in writing the Life and Letters of Charles Darwin repeated those words of his father in volume 1, page 210, I believe he said."

"Very evidently his son did not understand him. I give more credit to his own words as recorded in his own books. The Darwin I know is the one who, though a narrow religionist in his early life, came to such an attitude of mind toward the close, that he could say, 'I am not so sure that there is a God, since none is needed by my system to account for the origin of anything.' Why even one of his books denies that statement of yours in its very title, *The Origin of Species.*"

"I am willing to accept your version of it, Mr. Harker; although Dr. Statler says the Origin of Species is a misnomer, that it ought to be the Origin of Varieties since varieties and not species are the main things treated in it. We will accept Darwin then as an evolutionist, and an authoritative and scholarly one. But there is another term in your explanation, that I want some information about. That is the word *natural* as you used it. Am I to understand that evolution must be by natural law?"

"Emphatically so!" responded Harker, feeling that he was once more out of the mazes. "The evolutionist, only, of all people, can show conditions as they are to be strictly the result of natural law. There is no reason to believe that supernatural and miraculous things have ever occurred. Reason is against it. Natural law has never varied. It is always the same."

"I am not so sure," affirmed the boy. "If I mistake not, one of those same natural laws is stated, 'Every living thing produces according to its own species,' but there must have been thousands of times when the law missed in giving birth to new species. However, I shall not ask you to take time to explain this inconsistency in nature. But are there not evolutionists,—the so-called Theistic evolutionists who admit that evolution is not entirely a natural-law process; but that God supernaturally interfered here and there in the process?"

"That would not be evolution!" exclaimed Harker, emphatically. "That would be creation; and Huxley sums up the confliction very pointedly in the words, 'If there has been Creation, then there has been no evolution; if there has been evolution, then there has been no Creation.' Evolution has no right to exist as a law, nor have a place in science except as it enables

us to do away with the idea of a Creation, especially of man. I am a theistic evolutionist. My position is the usual one, I am confident. I think there is a God,—but not the God of the Bible. This power established nature, and then left it to do its work of itself. Its laws are unchangeable as nature itself."

"Then, when a person prays for something contrary to nature, God can not answer that prayer?" continued the questioner.

"God does not answer prayer at all," was Harker's surprising rejoinder. "All that prayer is, is a self-argument of a person to confirm his own consciousness as to the desirability of something to be done. Then, if he meant that prayer he goes about it to answer his own prayer."

"Thank you, Mr. Harker, for that confirmation. I believe exactly the same, but I needed your confirmation. I have not prayed for two years, and never expect to again. What's the use?"

To this Harker responded, philosophically. "Prayer is a sort of form and formality, anyhow. No evolutionist can pray sincerely the kind of prayers I have heard uttered. God arranged natural law to take care of this world completely. That is fixed. If a man takes strychnine, and then prays that he will not be poisoned, Nature and not God controls that affair." And Harker assumed an attitude of argumentative finality.

It is unfortunate that as their conversation ran along these lines, there was not a conscientious, clear-minded third person present to reply to their foolish, illogical, specious assumptions. But for the hours which followed, the young man found himself more and more overwhelmed in his faltering belief. He had begun by offering some very pointed objections, but now he found himself swept away by the ready explanations of the learned scholar. Harker had right of way to confirm the young man in a scope of argument that would have made Voltaire, Astruc, and Tom Paine laugh in satisfied glee!

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

Reviews of Recent Books

How to Know God. By an Unknown Christian. Fleming H. Revell Company, New York Chicago, London and Edinburg. 80 cents.

Of course, everything that "An Unknown Christian" writes is of a deeply spiritual character. This book is a series of "meditations on the secret of His presnce." It treats of such topics as these: "Can We Know God?" "Following on to Know God;" "How Can I Know God;" "Christ 'the Way';" "Be Still and Know;" "To Know we must Obey;" "Through the Holy Spirit;" "Then Shall I Know." All of these essays are most stimulating to the spiritual life, leading one into the very heart of the Bible and into the secret presence of God.

Light on the Gospels: Church Year and Festival Illustrations. By Rev. Abel Ahlquist, Ph.D. The United Lutheran Publication House, Muhlenberg Building, Philadelphia, Pa. $2.00.

It is easy to become enthusiastic over this book. We find from the *Lutheran World Almanac* that Dr. Ahlquist is a minister of the Augustana Synod, and is located in New Britain, Conn., in 1928. His book is something new. It consists of numerous illustrations and helpful ideas on every gospel lesson of the Church Year, beginning with Advent and ending with the last Sunday after Trinity. Then are added illustrations for All Saints' Day, National Thanksgiving Day, and the festival of the Reformation. The book will be of great interest and value to ministers who desire to preach on the gospels of the Christian Year. The illustrations are of the right kind. They are drawn from many sources, and must have required much reading and study on the part of the author. Those from history are especially suggestive. There are also choice selections from the poets and many wise sayings from wise men of all the ages. Every preacher is sometimes puzzled as to how he shall illumine his sermons by apt illustrations. Here is the place to find the help he needs.

Studies in Romans. By D. Wesley Soper. The Nazarene Publishing House, Kansas City, Mo.

A graceful and commendatory introduction to this book is written by Dr. L. R. Akers, President of Asbury College, Wilmore, Ky. The author

treats the chief parts of Paul's epistle to the Romans. First he deals with "God's free righteousness"; then with the doctrine of sanctification; which is followed by a discussion of the result in the law and the spirit-baptized believer; closing with "the experience of sanctification."

Olavus Petri and the Ecclesiastical Transformation in Sweden. By Conrad Bergendoff, M.A. The MacMillan Company, 60 Fifth Ave., New York. $2.00.

In this excellent and informing book we have a good deal more than a biography. With Olavus Petri as a kind of pivotal influence, the author has recited in a most scholarly way the history of the change from Roman Catholicism to the evangelical Lutheran faith in Sweden under the great evangelical king, Gustavus Vasa. The status of affairs in church and state before the doctrines of Luther and the Reformation began to pervade Sweden, is vividly depicted by the author. There certainly was need of a reformation. Here, as elsewhere, the Roman Church had added much extra-Biblical and anti-Biblical doctrine to the pure gospel of Christ and the Word of God, accompanied by its logical fruitage of abuse and corruption in practice. In all the troubles times of bringing about reform, the hero of this book figured most conspicuously. Much of his training as a preacher and theologian was gotten at Wittenberg, Germany, through direct contact with Martin Luther. While Olavus was himself an original thinker and was by no means a parrot, yet he was much indebted to Luther for directing him to the Word of God as the source of authority. A great and inspiring preacher, Olavus was also a prolific writer. Book after book came from his pen on a great variety of themes, even on jurisprudence, showing the versatility of his genius. What Luther was to the Reformation in general, namely, its spiritual director and sponsor, that Olavus Petri was to the Reformation in Sweden. The numerous authorities cited by Mr. Bergendoff indicate that he has gone back to the original sources for his material. His book ought to appeal to all scholars, as well as to general readers who desire technical information on an important period of Swedish history too little known in America.

Charles Inwood: His Ministry and Its Secret. By Archibald M. Hay, M.A. Marshall, Morgan & Scott, Ltd., London and Edinburgh. 6s. net.

The secret of Dr. Charles Inwood's effective ministry is not far to seek: it was the result of his full surrender to the Lord Jesus Christ and the consequent enduement of power from the Holy Spirit. Few men, if any, have been more absolutely consecrated to the service of God. It is an absorbing biography that his son-in-law, Mr. Archibold Hay, has written; simple and chaste in style, so that the interest never flags. No matter how many details are given, they always carry the reader's interest. Dr. Inwood's religious work was world-wise. He travelled on all the continents of the earth, and visited many of their provinces. A map showing the various countries he visited represents practically our entire globe. Everywhere he held evangelical and evangelistic services, and spoke with great fervor and power, often bringing many sinners to their knees in sincere repentance. It is wonderful what a fully dedicated life can accomplish. Dr. Inwood was ever loyal to Christ and the Bible. He was posted regarding the claims of the negative criticism, but was not affected by them; and that fact will also help to account for his great power as a preacher to both saints and sinners. We hope many readers will be won for this book in America, for it cannot help enkindling zeal for the salvation of souls and the extension of God's kingdom.

With Christ in the Deeper Lessons. By Professor J. A. Huffman, D.D. The Standard Press, Marion, Indiana. $1.00.

For spiritual uplift and practical suggestiveness this book is deserving of the highest commendation. The author holds that Jesus introduced no new subjects during Passion Week, but reviewed in a most impressive way and with dramatic effect the truths which He had previously taught. These fundamental teachings are taken up one by one in this volume, and their "deeper lessons" are unfolded in an engaging way. Here we have lessons from Christ's triumphal entry into Jerusalem, lessons of true greatness, lessons of sifted sainthood (Satan sifting Peter), lessons of spiritual faith, lessons of infinite but unrequited love, lessons from Calvary's spoils, lessons from the empty tomb, etc. This book proves once more that "all Scripture is God-breathed, and is profitable for instruction," etc. These lessons will surely deepen and enrich the reader's spiritual life.

Little Sermons from the Pentateuch. By Henry W. Frost, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.50.

These are indeed persuasive sermons. They do not run along in commentary fashion, but verses here and there are selected as texts and their thoughts analyzed and applied to practical life. The author accepts the Bible in full, and never yields an *iota* to the divisive criticism of the Book. Taking its statements as the

true Word of God, he is able to derive many useful lessons from the inspired record in the five Books of Moses. How perennially rich the Bible is in its persuasive suggestiveness! Dr. Frost finds Christ and His teachings in many of the narratives of the Pentateuch, and so makes the old Bible a very modern book.

A Brief Survey of Scripture. By Frank E. Gaebelein. Publication office "Our Hope," 456 Fourth Avenue, New York, N. Y. 75 cents.

A systematic survey and classification of Biblical material are of great value. To give us such a work is the object of the author, and well does he carry out his purpose. First he shows that the unity of the structure of the Bible, especially in view of the fact that it was written by about forty different authors, can be adequately explained only on the basis of divine inspiration. Then he divides the Bible into five parts, which he calls "the five Pentateuchs," namely, the Law, the Covenant-history, the Prophetical Books, the Poetical Books, the Christian Scriptures. Following this order, he deals with the several parts of the Bible, and analyzes the contents of each book. The work is a real handbook of Biblical study, and may be profitably used as a general reader and for classroom purposes. All who know Mr. Gaebelein, Headmaster of Stony Brook School, will take it for granted that his work is thoroughly evangelical.

The Faith that Wins. By Rev. Roy Talmage Brumbaugh. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. 75 cents net.

If you read this brilliant and tersely written book, you will soon find out what kind of faith it is that wins. It is full acceptance of the Christ set forth in the Prophetic and Apostolic Scriptures. No other kind of faith will give assurance of pardon, cleansing, salvation and victory. The contention of the whole book might be summed up in the pregnant saying of St. John: "This is the victory that overcometh the world, even our faith." Mr. Brumbaugh believes in "an adventurous religion;" but it is a religion that ventures out on the promises of God as revealed in His holy Word, not upon mere human conjectures and opinions. He cites the apostle's saying: "So faith cometh by hearing and hearing by the Word of God." Note some of the chapter titles: "Faith Walking," "Faith Witnessing," "Faith Adventuring," "Faith Overcoming," "Faith Choosing," "Faith Living," "The Author and Perfecter of Faith." Surely you will want to read a book that sparkles from the first page to the last.

The Christ Who is All. By Amos John Traver. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. $1.00.

Read this from the author's opening paragraph: "The hope of the world is Jesus Christ. He must be the test of every plan for its redemption. A belief labeled Christianity which is not centered in Him is no Christianity. A life that is not trying to focalize itself on Him is no Christian life. To be well founded, systems of thought and programs of service must be founded on Him." These are golden words. They are the key to the book, which has been prepared especially for young people, but which will be just as serviceable to their elders. Mr. Traver is the General Secretary of the Luther League of America, and therefore has had much experience with young people. He knows their problems. He shows in a convincing way that a heart surrendered to Christ will find the solution of all life's problems, and especially those of the most vital and fundamental character. The book is full of doctrine, but it is the right kind of doctrine, and is put in a winsome way.

The Necessity of Prayer. By Edward M. Bounds, D.D. Edited by Rev. Homer W. Hodge. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.25.

For spiritual penetration and for uplift we recommend all of Dr. Bounds' books. No recent writer has done more to deepen the spiritual life and stimulate the practice of prayer than has Dr. Bounds. This last book is probably his richest book on the subject, and that is saying a great deal. It is his fifth book on the subject. To give some idea of the character of the book and its contents, we name some of the subjects discussed in connection with prayer: Faith, trust, desire, fervency, importunity, character, conduct, obedience, vigilance, the Word of God and the house of God. The quotations from spiritual leaders at the head of each chapter are rich in thought and earnest in spirit. Some of the deep problems of prayer are handled with characteristic thoroughness in this volume. The author, before going to his eternal reward, made arrangement for the publication of this book.

Bible Testimony to the Son of God. By A. J. Pollock. The Central Bible Truth Depot, 5 Rose Street, Paternoster Row, London, E. C. 4. Nine-pence. Loizeaux Brothers, 1 East 13th Street, New York. 30 cents.

After reading this book, no one has any excuse for reducing our Lord to human proportions. Of course, His true humanity is stoutly upheld, but the chief emphasis is laid on His proper deity. The author has gone to the "law

and the testimony" to learn who Christ is, and has given in abundant and covincing measure the result, namely, that Jesus Christ is the true Son of God and Son of man. He became man that He might atone for the sins of the world; He remained God that his sacrifice might be of infinite value and thus make expiation for the sins of the whole human race. The argument of this booklet is cumulative, and ought to carry conviction to any person who believes at all in the Bible as an honest book.

Steeple Jim. By Warren Weith Willard. Foreword by Robert Dick Wilson, Ph.D.,D.D. Princeton Publishing House, Princeton, N. J. $2.75.

The character portrayed in this remarkable volume got his name, "Steeple Jim," because of his having been engaged in work on tall church steeples and other spires. The frontispiece shows him near the dizzy top of a church spire at Rochester, N. Y. However, in his youth Jim was anything but a model person; in fact, he was badly addicted to the use of intoxicating liquor. He was born at Trout Cove, a fishing village in Nova Scotia. He went from bad to worse until he became very bad. However, he was wonderfully converted, and became a monument of the saving power of Jesus Christ. We wonder how many of the people who are constantly scoffing at Christianity have ever been so transformed morally and mentally and spirituality through their infidelity. Not one! After his conversion Steeple Jim established and conducted a mission which accomplished much good in rescuing people who were down and out. He died in January, 1929, thus closing a remarkable career, first as an inebriate and last as a saint of God. He was an outstanding monument of the saving power of Christ.

The Rise of the Missionary Spirit in America (1790-1815). By Oliver Wendell Elsbree, Ph.D. Address the Author, Bucknell University, Lewistown, Pa.

The author of this volume is Assistant Professor of History in Bucknell University. As far as we can judge the work, it is written in the detached temper of the historian. Yet he believes that secular historians have not given sufficient attention to religion in America, just as the church historians have slighted the social and political movements and situations in our country. The book traces the rise of the missionary enterprise in America. The author has consulted many of the original and secondary sources for his material, and has access to many of the greatest libraries of the land. In closing his researches, he gives full credit to the sincerity and benificent spirit of the pioneers of missions in this country, though he thinks that this generation "finds it impossible to accept their theology"—a statement that seems to us to squint toward the modernistic position. He speaks about "the theological jargon of Samuel Hopkins," which is, he adds, "almost a foreign language to a twentieth century reader." Just why modern "scholars" have so little knowledge of language is hard to decipher.

God's Way of Holiness. By Horatius Bonar, D.D. The Bible Institute Colportage Association, Chicago, Ill. 25 cents.

The way of peace and the way of holiness are practically one way. Where there is holiness there will be peace, and where peace is lacking holiness is lacking. This edition of the sainted Dr. Bonar's booklet on holiness is timely and valuable. It leads more and more into the ethical life of the truly spiritual Christian. It shows how he may grow in grace and in knowledge of the Lord Jesus Christ. Here are inspiring chapters on "Christ for Us," "The Root and Soil of Holiness," "The Saint and the Law," "The Saint and the Seventh of Romans." "The True Creed and the True Life." In order to realize true holiness "our souls must be steeped in" the Word of God. "The Word must be studied in all its fullness."

* * *

The Way to Win Others

To win others to Christ we must be like Christ, and the indispensable accompaniment of prayer and effort for the salvation of others must be consistency of Christian character. We are witnesses, and witnesses who are unlike Christ are giving false testimony. One of four missionaries in India used to tell a very interesting story of the steps which led the residents of a certain heathen village to renounce heathenism and accept Christianity. They sent two successive deputations of their own number, the first to follow the English missionary on one of his evangelical tours, and bring back the story of Christian doctrine, the second to dwell among native Christians, and bring the story of Christion life. They did not look for perfect people, but for people whose life and conduct reflected and explicated the teachings they received. They found this, and they accepted Christianity.—*C. E. World.*

* * *

What is necessary is to make the child or young person feel that the knowledge is worth having. Sometimes this is difficult because the knowledge is not worth having.—*Russell.*

Additional Literary Notes

It has happened just as was predicted in these columns (see the BIBLE CHAMPION for March, 1928, p. 176). At that time we foretold that all the books recommended by the Religious Book Club, Inc., would be of a liberalistic character. This is the club that is sponsored by Drs. Cadman and Fosdick and Bishops Brent and McConnell. Every book thus far has been of the character described. At this writing we note that the book recommended by them for last April was Ernest R. Trattner's *Unravelling the Book of Books,* which we severely criticized in the July number of this magazine. Why do not these would-be mentors recommend an orthodox book? We would call attention to William Turnbull Pilter's masterly book, *The Pentateuch: A historical Record.* We will see whether they will put their endorsement on this book. Then there is also Clement F. Rogers' cogent book, *The Case for Christianity.*

We regret the mistakes that occurred in our review of Professor Harold Clark's excellent book, *Back to Creationism,* in the June number of the CHAMPION. In the first place, we did not give the title correctly. It is as given above. Then in making up the forms, a part of the review was wrongly placed. In order to get the matter straightened out, the reader should go from the bottom of the first column (p. 330) to the fourteenth line from the bottom of the second column; read five lines, and then go to the top of the second column and read to the end of the review. As the man said, "Mistakes will happen in the best of families; one happened in ours."

A booklet entitled, *Is Romanism in the Bible?* has reached us. It is written by Rev. Stephen L. Testa, and is published by the Scripture Truth Society, 156 Fifth Avenue, New York City. Prices, 15 cents each; 8 for $1.00; $10.00 for 100 copies. It challenges the Roman Catholic Church or any of its adherents to answer one hundred questions relative to their doctrines and practices and to show that they rest on the slightest Biblical authority. He offers $1,000 to any person who will give the Biblical basis for the said doctrines or practices; also $10.00 to any one who will prove a single one of them from the Bible. He admits that the Roman Church holds many of the fundamental doctrines; but she has added many harmful errors that do injury to the body of truth and endanger the welfare of souls. The sixth edition of the booklet has been issued. The significant thing is that no Catholic has accepted Mr. Testa's offer, and so he has not as yet had to part with one cent of his possessions. We predict that his offer will never be accepted. Mr. Testa was converted from Roman Catholicism by studying the Bible. He holds no ill will toward Romanists, but only desire to show them their errors and convert them to the evangelical faith.

Worth pondering are the following golden words. They are copied from Dr. L. R. Akers' introduction to D. Wesley Soper's new book, *Studies in Romans.* It will be remembered that Dr. Akers is president of Asbury College, Wilmore, Ky. Here is his statement: "The great weakness of the average Christian is the tragic lack of knowledge in God's Word and the resulting lack of firmness in testimony. Too often we hear the preacher as well as the lay Christian say, 'I hope so,' or 'I guess so,' instead of using the dynamic 'Thus saith the Lord.' The imperative need is a study of God's Word until our hearts and minds are aflame with the absolute certainty of what we believe, and until, not from our lips alone, but from our hearts also, shall ring the triumphant, 'I know and am persuaded.' "

At intervals we have been reading Dr. Wolfgang Koehler's new treatise, *Gestalt Psychology,* recently published in English here in America. The difficulty with so many psychologists is this: While they try to explain every psychical experience on a physical basis, at the same time they employ such an abstract, not to say obstruse, manner of expression that they are extremely hard to follow, and really seem to get nowhere. We are more and more persuaded that, if they want to make any progress and explain man's psychical experiences, they must accept the fact of *Dualism* and *Interaction* in psychology. On that basis it is easy to see that the human mind, as a psychical entity, uses the organs of the body to accomplish its purposes, and is, in turn, affected by the condition and processes of those physical organs.

The July-September number of the *Bible League Quarterly* has come to hand, and is a most valuable issue. The publication office is: 40 Great James Street, Bedford Row, London, W. C. 1, England. We call special attention to Rev. A. H. Finn's notable article. "Modern Biblical Criticism," in which in a most logical way he exposes the fallacies of the radical or dissecting criticism of the Bible. Other articles are also of signal value. Mr. Finn, it will be re-

membered, is the author of that scholarly book so often noticed in our columns, *The Unity of the Pentateuch.*

In the article above referred to Mr. Finn gives some examples of the "circular" reasoning of the liberalistic Biblical critics. We cite a case: "In Deut. 19 there is a command to set aside three cities of refuge, and this is held by the critics to be inconsistent with Numbers 25, which orders the setting apart of six. But Deut. 4:41-43 asserts that Moses had already assigned three such cities on the east of Jordan, so that only three more remained to be mentioned in the later chapter. The critics, however, assert that the passage in Chapter 4 is a late interpolation." Thus they manipulate the text to make it fit into their theory.

One of the arch heresies of the day is to place Christian experience (or the so-called ("Christian Consciousness") above or against the Bible. A real Christian experience comes by the Holy Spirit through the Bible, and therefore it can never turn around and deny the Bible or reject any part of it. The Bible itself teaches this truth plainly: "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and obideth forever" (1 Pet. 1:23). Paul teaches the same doctrine: "So faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Then what is the place of Chiristian experience? It is not a standard by which we guage or judge the Bible, for the Bible is true whether you and I have a Christian experience or not: but Christian experience is the result of the verification in our consciousness by the Holy Spirit. The sun shines by day whether I see its light or not; but in order that I may know for myself that it is shining, its light must break upon my consciousness through my optical apparatus. So the Bible is true whether one has an experience or not. Christian assurance is not the norm for the Bible: the Bible is the norm for Christian assurance.

Most interesting is a booklet by our friend, Dr. Wm. E. Biederwolf entitled "The Great Tribulation and the Second Coming of Christ," published by Hamilton Brothers, 120 Tremont Street, Boston, Mass. Price, 20 cents. This book is especially vaulable because it canvasses the various interpretations that have been given by sincere and scholarly expositors of the twenty-fourth chapter of Matthew. The difficulties of the chapter are frankly acknowledged. Three general views are set forth, with their arguments pro and con. The first is that the prophecy was all fulfiled in the destruction of Jerusalem and that the reign of Christ will be brought about gradually by the providence of God and the spread of the gospel. The second is the futurist view—that all the predictions will be fulfilled in the future. The third holds that part of the prophecy was fulfilled in the destruction of Jerusalem and the rest will meet its fulfilment in the second coming and millenial reign of Christ. The author has his own views, but does not believe any view should be asserted in a dogmatic way. Dr. Biederwolf's great work of 875 pages, entitled The Millenial Bible, is a standard, and may now be had for $3.50 of the above named publishers.

The Bible League, 40 Great James Street, Bedford Row, London, W. C. 1, England, has issued a cogent booklet by W. Hoste, B. A. bearing the title, Creation or Evolution. Price threepence. Everybody out to read it, evolutionist and non-evolutionist. The author is acquainted with all the so called scientific arguments that are advanced in favor of evolution, and proves them inadequate an unconvincing. Then he shows constructively that the doctrine of creation— which is the Biblical doctrine— not only will account adequately for all nature's phenomena, but agrees with all the facts discovered by a direct study of nature.

Another brochure of the same general type comes from the above named Bible League of Great Britain—The Doom of Darwinism, by John Leslie; price twopence. It is a reply to Sir Arthur Keith, whose inconsistencies and fallacies are brilliantly exposed. To give a sample of the character of the book, we quote the following (pp. 16 and 17):

"Anatomically the dog can stand more erect than the ape; dietetically the dog—whether wild or domesticated—can live and thrive on the same food as man—food which the ape, notwithsanding his much reputed human affinity, can neither relish nor assimilate; physchologically the dog is wiser and more tractable than the ape, and is decidely more faithful to man; but, although all this is very, very true about our canine friend, no sane scientist would ever dream of suggesting that man was an evolution of the dog, or that the dog was an evolution of man." We hope the evolutionists will consider the telling character of this argument, and will get this brochure and read it.

Another notable and effective booklet comes from the press of The Bible League as above indicated. It is from the fertile pen of Dr. W. Bell Dawson, of Westmount, Quebec, and bears

the suggestive title, *The Bible, Science and Superstition.* In a most intelligent way Dr. Dawson points out the fact that there are no mythology, magic, divination and other superstitions in the Bible, and that, in most dignified, calm and majestic way, it teaches the true doctrines of monotheism, creation, providence and redemption. While it is not in the technichal sense "a textbook on science," yet it does tell us much about the natural cosmos, and whatever it says about it is true and in accord with the established results of scientific investigation. Just compare its cosmology with that of the Chaldeans, and see the polar difference between them no mark here that the Biblical writers borrowed from the Chaldeans or any other pagan nations. Indeed their mythical and idolatrous doctrines and practices are everywhere condemned in the Bible. Then how could there have been any "borrowing" on the part of the Hebrew writers? Dr. Dawson shows clearly, too, that the Jehovah of Israel was not a mere "tribal god," but was the God of the heavens and the earth—the only true God. The booklet is certainly worth many times its price—twopence.

With pleasure and profit we have read *A Catechism on Evolution,* by Professor Raymond J. McWilliams, S. J. (second printing, published by The American Press, Eighth Avenue and Thirty-third Street, New York). Written by a Catholic, it is yet a crushing argument against the theory of evolution. It is not merely assertive; it is scientific and logical. The many vulnerable points in the theory are effectively pointed out. The arguments in favor of evolution are cogently refuted. The evolutionist is not scoffed at on account of his belief, but is shown to be wrong in his interpretation of nature, because he fails to take all the facts into consideration. The doctrine of special creations is not insisted on in a dogmatic way, but is shown to be the most reasonable hypothesis. The author believes that the Bible, accepted at its face value, gives the most adequate account of the origin of things. He was former Professor of Biology in Holy Cross College, Worcester, Mass.

The Rev. John Heslip, of Youngstown, Ohio has written a valuable brochure entitled *The Atonement,* which is Number 19 of the Pamphlet Series issued by the United Prebysterian Board of Publication, Pittsburg, Pa. He goes to the Holy Scriptures in order to discover the true doctrine of the atonement wrought by Christ, and finds it to be central in Christian theology and experience. Around the death of Christ as the expiation for sin all the teaching of the Bible revolves and without this doctrine there is no true and potent Christianity. As pure Biblical exposition the book is of much value. We think, however, the author might have gone a little further and shown how God could "be just and the justifier of every one that believes on Jesus Christ." Those who find fault with the Christian doctrine of the atonement attack it right at this point. It ought to be shown that the incarnate Son of God was able to satisfy the principle of divine justice and thus uphold the moral government of the universe, while at the same time mercy and grace could save men from the consequences of their sins.

A valuable pamphlet by Professor Henry Buxton, A. M., Whitworth College, Spokane, Washington, is entitled, *The Abuse of the Scientific Method in Teaching Science.* Part I deals with the principles of the scientific method. It indicates the correct mode of reasoning and points out the various fallacies that are committed by logical thinkers. In Part II the author applies these principles to a number of so-called "scientific" textbooks, and shows incisively that their authors are guilty of taking the major premise for granted when it is the very point to be proved—that is, they are guilty of begging the question, and then reasoning from the unproved premise to a false conclusion. They are also guilty of overbroad generalizations and of reasoning form a part as if it were the whole. Among the wellknown textbooks thus criticized are W. H. Norton's *Elements of Geology* and H. H. Newman's *Vertebrate Zoology.* Our author points out sharply how many unproved hypotheses these writers take for granted in order to teach the theory of evolution. The whole theory is built on the fallacies of begging the question and reasoning in a circle.

The executive session of the Florida Purity League have printed a report of their findings on the situation at the Florida State College for Women, located at Tallahassee. Books of a prurient character were found in the library of that institution, and were used by both professors and students. Messrs. Tatum and Pichard made an expose of the sad conditions, gave direct quotations from the books, and sent them out by mail to many people. Then occured a srange thing even for inconsistent America. These men were indicted by the Federal Courts of the State for sending obscene literature through the mail! And yet the books from which the quotations were taken and which were in the library of the college for young women to read were permitted to go through the mail and remain in the

library without any action on the part of the courts. Ought not the indictment rather to have been brought against the publishers of the books? If you are interested to read the report of the findings of Tatum and Pichard, address the Florida Purity League, Trenton, Florida, or Tallahassee, Florida. It certainly is interesting and patience-trying to read the evasive answers of some of the professors of the college.

A very effective brochure is *Human Evolution and Science,* by Francis P. LeBuff, S. J., which has run into its sixth edition and its sixtieth thousand and has been completely revised for the last edition. It is published by The American Press, Eighth Ave. and Thirty-third Street, New York; price, 10 cents. All the so-called arguments for evolution are carefully, though briefly, examined. Note this: Sir Arthur Keith says: "Prominence of the ridges over the eyes is an indication of nearness to the apes." To this our author replies:"That being so, then Causasians are nearer the apes than negroes, because the negroes of South Africa have less of supra-orbital ridge than white men."

Here is another citation: Our author quotes the following from Klaatsch: "The human coccyx (as the lower part of the spinal column is called) is generally made up of five degenerate vertebrae in man and four in woman. As in the Asiatic apes it consists of only three vertebrae, it follows that man has really a longer tail than the orang!" To this our author adds pertinently: "Thus man is more monkeyish than woman and both are more monkeyish than the Asiatic apes themselves."

Our friend, George E. Guille, has brought out another helpful booklet in his Bible Study Series, of which eight numbers have been issued. This last one is entitled *The Priesthood of Believers.* The inspiring fact that believers are a "royal priesthood" is here emphasized. The booklet is published by the Bible Institute Colportage Association, Chicago. Price, 15 cents. Get it and see what redeeming grace has done for you.

The same publishers have issued two booklets of *Pictures that Talk* by the well-known Christian cartoonist, Dr. E. J. Pace. Through the eye they impress many useful lessons. We hope that many people will get these booklets and profit by them. The prices are, 10 cents each; 12 for $1.00; 100 for $7.00.

From the same firm we have received No. 52 of their Evangel Booklets, which bears the title, *Love's Danger Signals,* and is written by Rev. John G. Reid, Ph. D. It sets forth the doctrine of future retribution as it is depicted in the New Testament. It is many times better to be warned by God's danger signals than to run the risk of eternal retribution. This booklet gives the sinner solemn warning, so that, if he does not heed, the responsibility for the consequences will rest upon his own shoulders. Prices, 10 cents per copy; 12 for $1.00.

Again we take pleasure is calling the attention of our readers to *The Evangelical Quarterly,* edited by Professors John R. Mackay, D. D., and Donald Maclean, D. D., Edinburgh, and published by James Clarke & Company, Ltd., 9 Essex Street, London, W. C. 2. The price is ten shillings, post free. The July number, like all its predecessors, is a rich one. The book reviews are a valuable guide, because they distinguish acutely between evangelical publications and those that are otherwise. An article in this number on "The Date of the Exodus," by Professor Robert Moore, B. A., B. D., is of much importance. Another article of signal worth is written by Professor Floyd E. Hamilton and treats of "The Present Status of Evolutionary Faith." The *Quarterly* makes mention of some leading articles in the CHAMPION.

The Association Press, New York, the publishing firm of the National Council of the Y. M. C. A., has issued a book called *The Bearing of Psychology Upon Religion* by Harrison Sacket Eliot. You have scarcely read more than a page before you stumble on the following liberalist statements:

> For instance, religious beliefs widely held were posited on the assumption of the total depravity of human nature—that man was born with bad tendencies and that only through the transformation of this original nature has he any hope of developing good character. On these assumptions the whole plan of salvation was developed. Psychological science has proved, seemingly beyond any reasonable doubt, that this assumption regarding human nature is incorrect; that original nature as a matter of fact, represent a great range of possibilities; that these capacities may be developed destructively or constructively; that original nature is neither good nor bad, but has the potentialities of either or both.

Here is the old Pelagian, or at least the Semi-Palagian, doctrine pure and simple. We wonder then what Christ meant when He said, "Marvel not that I said unto thee, Ye must be born again." It is small wonder so many of the Young Men's Associations have gone over to Modernism when such books are issued by their publishing firm.

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Minister's widow offers exceptional value in German Books. Following are all like new: Stimmen aus Zion, *Vogele* (sermons), cost $1.50, 75c; Reden an Kindergraebern, *Ohly* (sermons), 3 vols., cost $2.25, $1.25; Leichen Predigten, *Hartman* (sermons), 2 vols., cost $2.50, $1.25; Leichen Reden *Riemann* (sermons), cost 75c, 40c; Predigten, *Talmage,* cost 50c, 30c; Heptalogus Christi, *Hermann,* cost 60c, 35c. Above are all like new. *Rambach's* Leiden Christi, cost $2.00, 75c. Following are second-hand, good con-Saenger am Grab, cost 38c, 20c; Kirchengeschichte, *Kurtz,* cost $1.00, 50c; Die Bergpredigt Jesu Christi, cost $1.00, 40c. All prepaid. Address A.A., Bible Champion, Reading, Pa.

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Look at the following list of themes and authors in store for the readers of the Monthly this Fall and Winter:

A Plea for Church Benevolences. By Rev. James M. Gray, D.D., LL.D., Editor-in-chief.
Driving God Out of His World. By Rev. Owen Philips Eaches, Haddonfield, N. J.
How We Know the Bible Is True. By Professor Leander S. Keyser, D.D., Hamma Divinity School, Springfield, Ohio.
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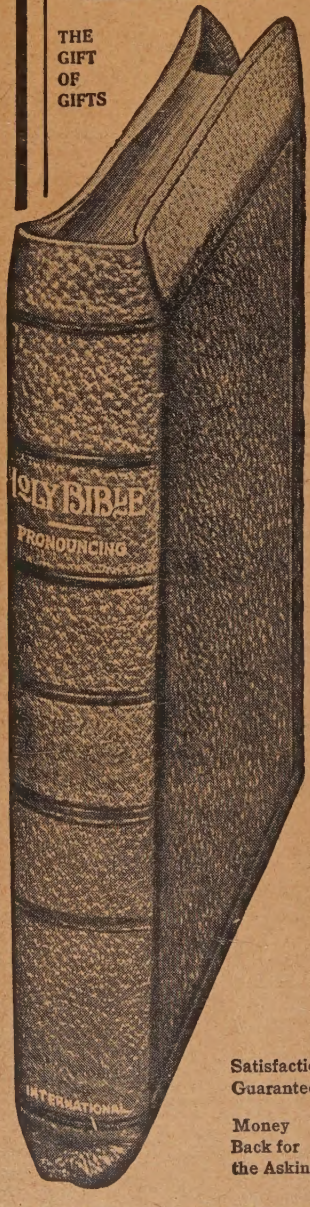

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